A History of The Brown Creek Union Baptist Association

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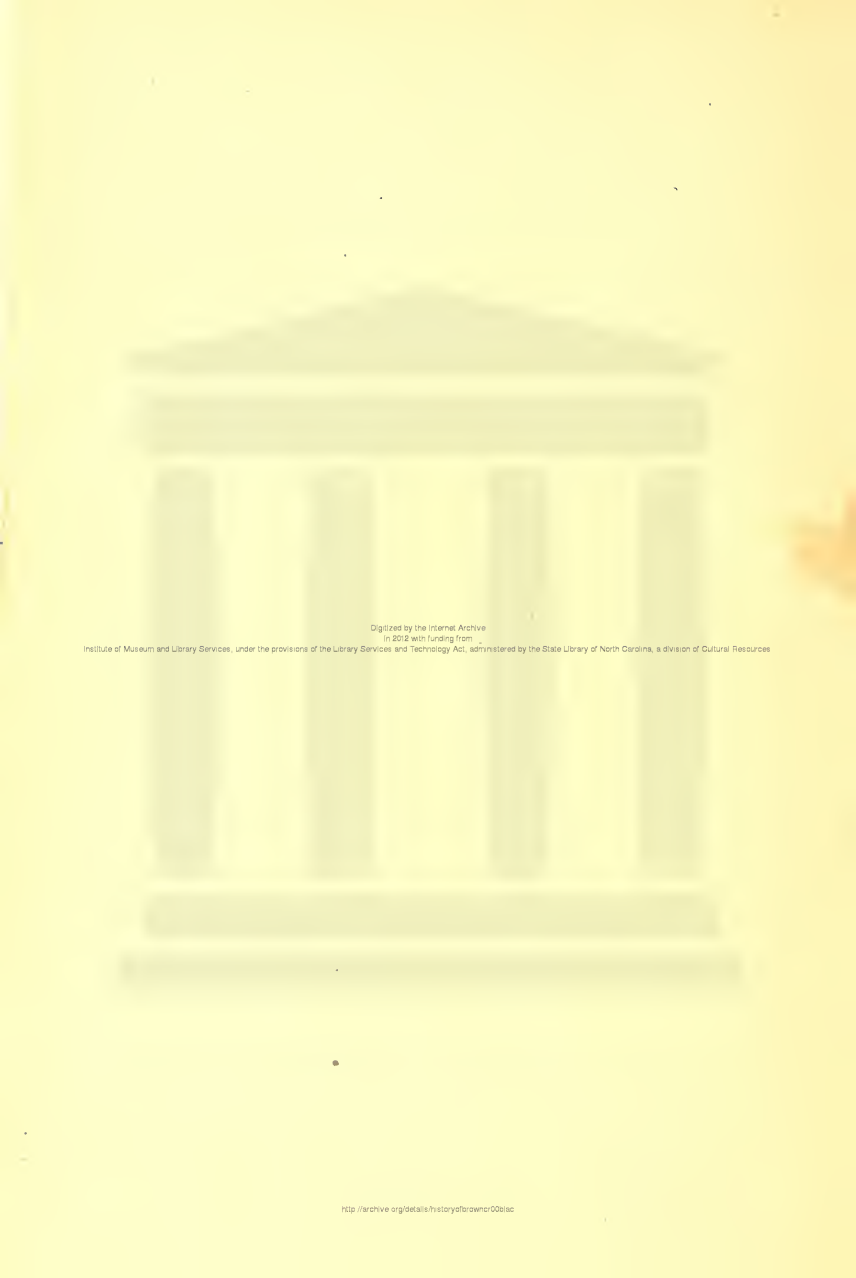
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A HISTORY

OF

The Brown Creek Union Baptist Association

1854-1918

BLACK
BIVENS
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CHARLES J. BLACK
Wingate, N. C.

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THE BAPTISM OF JESUS. MARK 1: 9.10.

PREFACE

The minds of the brethren have been desiring a history of the Union Association for some time. At the session of 1917, Rev. A. C. Davis was appointed to write it, but not having the data, he could not comply with the request of the association. A motion was made at the session of 1918 to appoint a committee to write this history; accordingly the Moderator appointed Revs. J. A. Bivens, M. D. L. Preslar, and C. J. Black to write the history of the association, and Brother J. W. Bivens to write the history of the Wingate School. All of the committee accepted and went to work at once to carry out the plans of the association. The first thing we tried to do was to get a file of the minutes of the association from its organization in 1854 until the present time. This we failed to do. We found the most of them, but some we could not find. The next thing was to get a sketch of the lives of all of the preachers who have labored in this association. This we could not do. We have the most of them, but some of them we could not get. We are sorry that we cannot name all of them with the interesting facts in their lives, especially Elders Solomon Snider, Philip Snider, J. T. Copeland, Jesse Lewallyn, S. P. Morton, G. W. Harmon, T. J. Taylor, and John Bennette. The third thing we desired was to give a sketch of all of the churches that had belonged to this body at any time. This we could not do. We have the most of them, but some of the pastors would not coöperate with us in this work, and we could not secure the sketches. If the history of your church is left out, blame it on your clerk, or the pastor. We did what we could. Brother Preslar wrote to several of the churches, we put notices in the Monroe papers, we talked the thing all we could, but to no avail on the part of some.

Now, the work is completed. We have done the best we could under the circumstances. We trust that the association may appreciate all we have done. It has been a labor of love, and we send it forth to bless the cause for ages to come.

Fraternally,

Your servants,

J. A. Bivens,
M. D. L. Preslar,
C. J. Black.

CHAPTER I.

Whence Came the Baptist of This Section of North Carolina?

We deem it very important that we show just where the Pioneer Baptist of this country came from. If it is not essential to the makeup of this history. it is very interesting reading matter. especially to those who want to know all about our denomination. We cannot give as much space to this subject as we wish, but will give as little as we can to make the matter clear to the earnest reader.

The first Baptist of this section came from two points, the Old Welsh Neck section in South Carolina and the Old Sandy Creek section in Chatham county. In showing just how they came from these two sections, we must first show what these sections were. and whence they came. By doing this we establish a very important historical fact: The Baptist of this section came directly from the efforts of the early Christian workers of Wales and England. We will give an account of the Sandy Creek Baptist first. This church was organized November 22, 1755, under the care of Elder Shubael Stearnes. He with his wife, Peter Stearnes and wife, Ebenezer Stearnes and wife, Shubael Stearnes, Jr., and his wife, Daniel Marshall and wife, Joseph Breed and wife, Enos Stimpson and wife, and Jonathan Polk and wife formed this church. They came here from Connecticut, where they had been baptized into the fellowship of the church of which Elder Wait Palmer was pastor. Elder Shubael Stearnes was the propa-

gator of this movement. He was converted to the Baptist faith in Connecticut while the controversy between the Baptists and Presbyterians was so hot, and when he came into the new kingdom he began to discuss the question of baptism so seriously that he went to reading, and the results were, as they always are when a man leaves the Bible to settle the question, immersion, and nothing but immersion. Accordingly he was baptized by Elder Wait Palmer at Toland, Conn., in 1751. On the 20th of May in the same year he was ordained to the full work of the gospel ministry. Wait Palmer was baptized by Elder Valentine Wightman, whose father came from England, and was a Baptist before he came. The English Baptists came from Wales, so we have the chain of title to this claim. If you are interested enough in this subject to read further, see Backus' History of New England Baptists, vol. II, Connecticut Baptist. The Elder Wightman who baptized Palmer was a noted man. He was a descendant of the Elder Edward Wightman who was burned at Lichfield, England, in 1612. He it was who introduced singing in his church in this country, and wrote a pamphlet defending it.

We come now to notice the church organized by Elder Stearnes at Sandy Creek. It was in a community that had never seen or known anything about an experimental religion. It had known nothing but Episcopalianism, and the clergy of that denomination in that section were ungodly men. They drank, they swore, they run horse races, they gambled, so when this new doctrine was first preached to them it seemed like a bolt from a clear sky. However strange it may have seemed, it was not long in gaining a foothold, and within a very short time the church which

began with sixteen members had grown to six hundred and six. But it did not stop at this; many other churches were formed out of this one. The number soon became so great that, in 1758, Stearnes thought it advisable to organize an association, which he did. The first session of which met with the mother church.

From the beginning we can see that this body was thoroughly missionary. Stearnes was a missionary himself, and was greatly aided in this great work by his brother-in-law, Daniel Marshall. He was, if possible, more earnest in the work than Stearnes. He went all through North Carolina, South Carolina, and some parts of Georgia. Little River church in Montgomery county was an arm of this church at Sandy Creek. Old Rocky River in Anson was an arm of Little River, and Brown Creek, with nearly all of the churches up and down the Rocky River, are the outgrowth of the church first built in Chatham county. Originally all of these churches were missionary. This is seen by the old records, and from Backus' account of the churches they originated from in New England. In speaking of the first church organized in Connecticut, which was at Groton, he says this about Elder John Wightman, who was ordained as an evangelist by the above-mentioned church June 15, 1774. He traveled and preached in various parts of the country. Again, he says that this church enjoyed a gracious revival of religion in 1774, which caused an addition of thirty members. The same spirit of missions and revivals came with his new church to North Carolina, and the work in Stanly, Anson and the upper part of Union is the result of the evangelistic efforts of preachers who came out of this church, or its daughters. If there had been no mis-

sionary efforts in this section it would not have had Baptist churches in it as it has today. Nearly all of the old churches had members in them who came out of Old Rocky River, or some of the churches that came out of it.

The second section we wish to mention as a point from which Baptists of this section came is that of the Welsh Neck, near Society Hill, in South Carolina. Gregg, in his "History of the Old Cheraws," p. 46, says this about the beginning of this settlement, which was the beginning of the church: "In the Spring of 1701 several Baptists in the counties of Pembroke and Cairmathen resolved to go to America; and as one of the company, Thomas Griffith, was a minister, they were advised to be constituted as a church. They took the advice, and the instrument of their confederation was in being in 1770, but is now lost or mislaid. The names of the confederates were as follows: Thomas Griffith, Griffith Nicholas, Evan Edmond, John Edward, Elisha Thomas, Enoch Morgan, Richard David, James David, Elizabeth Griffith, Lewis Edmond, Mary John, Mary Thomas, Elizabeth Griffith, Tennet David, Margaret Matthias, Tennet Morris. These sixteen persons, which may be styled a Church emigrant, met at Milford Haven, in the month of June, 1701, embarked on board a ship, *William and Mary,* and on the 8th of September following landed at Philadelphia. The brethren treated them courteously, and advised them to settle about Pennepec; thither they went, and there continued about a year and a half, during which time their church increased from sixteen to thirty-seven.

But finding it inconvenient to tarry about Pennepec, they, in 1703, took up land in New Castle county from

Messrs. Evans, Willis and Davis, who had purchased said Welch Tract from William Penn, containing upwards of 30,000 acres, and thither removed the same year, and built a little meeting house on the spot where the present stands. This house was a neat brick building, forty by thirty.

The Welch Tract was first in the province of Pennsylvania, afterwards, upon the change of boundaries, in the State of Delaware. This will account for the fact that the Welch were sometimes spoken of as having come from Pennsylvania, at other times from Delaware.

The Welsh settlers did not seem to be suited in their Delaware home, so they must have sent prospectors South to see what could be obtained. The only thing we know about this is that two men petitioned the Lieutenant Governor of South Carolina for a tract of land lying on the Great Pee Dee River south of its tributaries, the Yadkin and the Rocky. The Lieutenant Governor granted these men their request, and a tract of land consisting of 173,840 acres was granted them. Soon after this grant was obtained, which was in the year of 1736, November 16, a company of the Welsh settled on Catfish, a stream in what is now known as Marion District, in the tract first assigned them. Among these early settlers were Jenkin and Owen David. They did not remain here very long, but soon moved farther up the river to a point almost opposite the present town of Society Hill. Here they located, and soon were joined by many others from the Welsh section in Delaware. By the latter part of the year of 1737 most of the families from Delaware, then Pennsylvania, had arrived at the new settlement. So the community took the shape of a permanent settlement. Immediately following this they

organized the Welsh Neck Baptist church. Gregg has this to say of them, p. 53: "The first-mentioned company (a company consisting of thirty (p. 52) were, in January, 1738, 'organized into a society of the Baptist faith,' and erected a house on the east bank of the river, a short distance above the ferry." Here they began to worship as their fathers had done in the old country. From this point they began to do missionary work, and it was not many years before this section was thoroughly Baptist. The old Charleston Association was still south of this, but nearly all of the churches south of the Seaboard Railroad belonged to it. But the most of them came either directly or indirectly out of the old Welsh Neck church. This we determined by the association to which they belonged. Nearly all of the churches that came out of the Sandy Creek Association belonged to that Association, or one of those that had come out of it. The only one this far south was the Pee Dee. It was not organized until 1816, so the most of them belonged to the original association. These were the Old Rocky River and its arms.

Now, with these facts before us, let us look at the situation just a little. Since all of the churches coming out of the Sandy Creek movement belonged to the Sandy Creek Association and many other churches were in this section at the time, but belonged to the Charleston Association, is it not fair to conclude that they came from that section? True, some of these churches may have been organized by preachers going to and from the "Old Charleston," but the members must have come out of those coming directly from Welsh Neck church. One of these was Lanes Creek,* which

*Lane's Creek came out of U. F. Lynch's Creek.—*Wood Furman's History of the Charleston Association.*

was located just a few miles from the State line, possibly two miles west of Philadelphia Church. It was organized in 1793. The deed for the land was made by William Shepherd in 1797, and was made while Jesse Lewellyn was pastor, from what we gather from the records on the old books at Wadesboro, N. C. This church belonged to the Charleston Association, and remained with that body until the Moriah was formed in 1815. We are sure that this church was of the stock of the old Welsh Neck Church. One more seems to prove it more conclusively. This is the old Gourdvine Church, which was near Olive Branch, just a few miles to the west. If we have been correctly informed, it was near the Holly school house on the road leading to Monroe. This church was organized about 1800. We have not been able to get the exact date of its organization, but since it was in existence in 1815, and had been some time prior to this date, we feel sure that it must have been organized about the beginning of the nineteenth century. Now, this church never belonged to the Sandy Creek Association, but was a member of the Charleston Yet it was much nearer the first mentioned. We are sure that it was the outgrowth of the Old Welsh Neck. There was Richardson's Creek and Meadow Branch. Both of these were members of the Charleston at one time. The Meadow Branch church partially came out of the Gourdvine, hence its union with the Charleston. The Moriah Association was organized in 1815, out of the churches that had come out of the Welsh Neck Church and others from the Charleston Association. The churches that went into the organization were: Beaver Creek, Flat Rock, U. F. Lynch Creek, Fork Hill, Meadow Branch, Lanes Creek,

Richardson's Creek and Gourdvine, also Rocky River. Daniel Marshall had lived at Beaver Creek, and must have done much toward starting this church, but the most of them were from the South Carolina side. If all of these we have mentioned did not come out of the Welsh Neck church, or some of its arms, they were descendants from the Welsh Baptists anyway. The Baptists of New England were for the most part from Wales. True, some of them came from England here, but how came Baptists in England? Did thy not go there from Wales? Did not the English Baptists go there for New Testament baptism?

Now, this last word: the Baptists of this section came either from the Sandy Creek settlement or from the Welsh Neck section. They both had the Welsh element in them. They affiliated as one body. The Welsh Baptist claim that they are the offspring of Paul's ministry. This takes them back to the date of A. D. 63. (See Davis, History of Welsh Baptist.) We conclude, then, that the Baptists of Union county are New Testament Baptists, and that they have a divine right to administer the ordinances of the New Testament.

CHAPTER II.

THE ORGANIZATION OF THE BROWN CREEK ASSOCIATION.

From 1815 until 1854 all of the church, or nearly all of them west of the Pee Dee river, belonged to the Moriah Association in South Carolina. This made it quite difficult for the delegates to attend, and as the country became more densly populated, and Baptists became more numerous, some of the brethren thought it advisable to organize another association of the churches west of the Pee Dee, south of the Rocky River, and north of the Moriah Association. To make it plain, it was to be organized out of the churches of North Carolina belonging to the Moriah Association. Accordingly, a meeting was held at Mount Olive Church, Anson county, in the autumn of 1854. We have not been able to determine the month and day, but since the association has met in October from its first session held with Monroe Church in 1855, we feel sure that it was in October, 1854, that the above mentioned meeting was held. We cannot give it as a historical fact, but think that we are right about this. At this time there was a large school house standing across the road in front of the church house at Mount Olive. This was known as the Wilson Chambers School House. The brethren met in this school house for the purpose of organizing the new association while preaching was progressing in the church house. The association of that day devoted the most of the time to preaching anyway. They usually had about two or three sermons each week day and about four or five on Sundays.

The organization was perfected with letters from three churches only, to-wit: Mount Olive, Monroe, and Faulks. We have not been able to learn who the moderator was,* nor who the first clerk was, but they must have been of some ability, since they got out such a complete constitution, rules of decorum, and articles of faith. It is as well prepared matter as we have been able to find from any section. There is a very large creek running in a northeasterly direction across this section of the country, and is known all over this section of the state. It is called Brown Creek, because of this, and because a church had already been named for it, these brethren named the association newly formed The Brown Creek. We wish we had all the matter possible about this first meeting, so that we might be able to tell who preached in the house while the association was being organized in the school house, and who the delegates from the three churches composing this Association in its beginning were, but all of this has been lost. We have a minute of this meeting, but the first five pages are gone. If we are able to locate these before this goes to press we will append the names of the preachers and delegates, and all other matter we may be able to find.

To make this a complete history we give the following from the first minutes. This is the constitution and rules of decorum of the Brown Creek Association. We give the articles of faith. This is worth preserving, and is worth while for information.

CONSTITUTION OF THE BROWN CREEK ASSOCIATION.

We, the Baptist Churches of Christ, composing the Brown Creek Association, having been received and bap-

*It is supposed to have been Darling Rushing.

tized upon a profession of our faith in Christ, are convinced of the necessity of an association of churches in order to perpetuate union among us, and thereby maintain a correspondence with each other and other associations of the same faith and order, agree and subscribe to the following rules, viz.:

ARTICLE 1. The Association shall be composed of delegates chosen annually by each Church belonging to the Association; who, before taking their seats, shall be required to present certificates of appointment, and each Church shall be entitled to three representatives.

ART. 2. In the letters from the different churches shall be stated, their number in full followship, received by letter, dismissed by letter, baptized, excommunicated, and dead, during the last Associational year.

ART. 3. The members thus chosen and convened shall be denominated the Brown Creek Association, being composed of churches between the Pee Dee and Moriah Baptist Association.

ART 4. The Association, when convened, shall be governed by a proper decorum.

ART. 5. The Association shall have a Moderator and Clerk, who shall be chosen annually by the members present.

ART. 6. Any Church may be admitted into this Association by petition, and delegates, if upon examination found to be of the same faith and order, shall be welcomed to seats by the Moderator, extending to them the right hand of fellowship.

ART 7. All queries presented to this Association shall be read once, after which a vote shall be taken upon the

propriety of debating the same, and if a majority be of opinion that the said queries are not debatable the same shall be withdrawn.

ART. 8. Every motion when made and seconded shall be considered unless withdrawn by the mover.

ART. 9. We deem it necessary that we should have an Associational fund for defraying the expenses of the same, and that it is the duty of each church to make vlountary contributions for this purpose, which shall be forwarded by the delegates, and the amount thus contributed shall be deposited in the hands of the Treasurer, who shall be accountable to the Association for the amount thus deposited, to be distributed as the Association may direct.

ART 10. The Minutes of the Association shall be read and signed by the Moderator and Clerk before the adjournment of the Association.

ART. 11. The Association shall endeavor to furnish the churches with the Minutes as soon as practicable.

ART. 12. The Association shall have power to provide for the general union of the churches, preserve a bond of communion, give them all necessary advice, in case of difficulty, and enquire into the cause why the churches fail to represent themselves at any time in the Association.

ART. 13. The Association may appoint members to transact such business as they may think proper, and may act as its own Itinerate Board, until such time as the Association shall otherwise direct.

ART 14. The Association shall have power to exclude any Church which shall violate the Rules of Association, or deviate from the orthodox principles of religion.

ART. 15. The Association may invite ministering and other brethren who may be present to seats with them to aid in their deliberations.

ART. 16. The Association shall have power to appoint the time and place where the succeeding Association shall be held.

ART. 17. This Constitution may be altered at any meeting, a majority of two-thirds voting in the affirmative.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.

2. But one person shall be permitted to speak at the same time, who shall arise from his seat and respectfully address the Moderator.

3. The person speaking shall not be interrupted unless he is infringing upon the Rules of Decorum, and then only by the Moderator.

4. The members while speaking shall strictly adhere to the subject, and not reflect or make any remarks calculated to wound or injure the feelings of those that preceded him.

5. No member shall absent himself from the Association without permission of the Moderator.

6. No person shall speak more than twice on the same subject without permission of the Association through the Moderator.

7. No member shall be suffered to whisper or laugh during the debate.

8. No member shall address another by any other appellation than that of Brother.

9. The names of members shall be enrolled by the Clerk and called over as often as the Association may require.

10. The Moderator shall be the last person to speak upon the subject under consideration, previous to the vote being taken, and shall give the casting vote in case of a tie.

11. Any member who shall knowingly and wilfully violate any of these Rules shall be subject to reproof, at the discretion of the Moderator.

DECLARATION OF PRINCIPLES.

The Baptist denomination have ever maintained that the Word of God is the only standard of Christian doctrine and duty. The Confessions of Faith, which, from time to time, have been put forth by portions of the demonination, have been intended merely as a Declaration of Principles generally received among them, and not as standards of their Faith. To the Bible they have ever appealed, as the only authoritative rule and arbiter, in matters of faith and practice. Fully persuaded of the correctness of these views, and at the same time impressed with the importance of having a brief summary of our distinguishing religious sentiment, that our true position may be known and understood, we present the following as a declaration of principles of the Brown Creek Baptist Association:

ARTICLE I.

OF THE HOLY SCRIPTURES.

The Holy Scriptures, in the commonly received books of the Old and New Testaments, are a full and complete revelation from God to man, touching the character and will of the former, and the duties and destinies of the latter; and are therefore to be received as a sufficient, infal-

lible and authoritative rule in all matters of doctrine and duty—of faith and practice. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii., 16, 17. "Thy word is a lamp unto my feet, and a light unto my path." Psalms cxix. 105. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isaiah viii., 20. "We have also a more sure word of prophecy; whereunto ye so dwell that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter, i. 19.

ARTICLE II.

OF GOD.

SECTION 1. There is but one living and true God, the Creator, and Preserver of all things, spiritual and incomprehensible in his nature, omnipotent, omniscient, wise, just, true, merciful, unchangeable, glorious in holiness, and eternal in existence. "Hear, oh Israel, the Lord our God is one Lord." Deut. vi. 4. "In the beginning God created the heaven and the earth." Gen. i. 1. "God is a spirit." John iv. 24. "For the Lord God omnipotent reigneth." Rev. xix. 6. "Whither shall I go from thy spirit; or whither shall I flee from thy presence?" Psalms cxxxix. 7. "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out." Rom. xi. 33. "A God of truth and without iniquity, just and right is he." Deut. xxxii. 4.

"The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth." Exodus xxxiv. 6. "I am the Lord, I change not." Mal. iii. 6. "Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Exodus xv. 11. "Even from everlasting to everlasting thou art God." Psalms xc. 2.

SEC. 2. In this divine and most glorious being there is a Trinity of Persons, the Father, the Son, and the Holy Spirit, of the same essence, and equal in power and glory. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. xiii. 14. "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 26.

ARTICLE III.

OF THE SOVEREIGNTY OF GOD.

As the great first cause of all things, God exercises an absolute sovereignty over the universe. He sees the end from the beginning; nothing can transpire contrary to his foreknowledge and foreordination; His decrees and purposes are fixed and immutable, and will be fulfilled in every particular; and he overrules and controls all events to the furtherance of His glory and the accomplishment of His designs. "Declaring the end from the beginning, and from

ancient times and things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isaiah xlvi. "Who worketh all things after the counsel of his own will"? Eph. i. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psalms lxxvi. 16. "Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii, 23. "For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv., 27, 28.

ARTICLE IV.

OF CREATION AND PROVIDENCE.

SECTION 1. In the beginning God, for purposes of His glory, created the world, and all things that are therein, formed man from the dust of the earth, set his image upon him, and placed him in the Garden of Eden, in a state of perfect innocence and happiness. "In the beginning God created the heaven and the earth." Gen. i. 1. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." Col. 1, 16. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. i. 27. "Lo, this only have I found, that God made man upright; but they have sought out many inventions." Ecc. vii. 29.

SEC. 2. As God originally created, so by his Providence he sustains and preserves all things; exercises a general and particular care over his creatures, both great and small; and, by a special Providence, watches and guides, protects and defends them that are his. "Upholding all things by the word of his power." Heb. i. 3. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore; ye are of more value than many sparrows." Matt. x. 29, 30, 31. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Pro. xvi. 33. "Except the Lord keepeth the city, the watchman waketh but in vain. Psalms cxxvii. 1. "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to same much people alive." Gen. l. 20. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans viii. 28.

ARTICLE V.

OF THE FALL AND DEPRAVITY OF MAN.

SECTION 1. By a wilful act of disobedience in the garden of Eden, through the temptation of Satan, our first parents fell from the state of innocence and glory in which they had been created, lost the favor of God, were brought under the curse of the law, and made themselves liable to the penalty of temporal, spiritual and eternal death. "And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eateth thereof thou shalt surely die." Gen.

ii. 16, 17. "And the man said, the woman thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this thou hast done?" And the woman said, "The serpent beguiled me, and I did eat." Gen. iii. 12, 13.

SEC. 2. In consequence of the original disobedience of our first parents, all their descendants are born with a corrupt and depraved nature, which leads to sin, and consequently to condemnation and death; and they must, without the intervention of sovereign grace, be forever banished from the presence of God, and the glory of his power. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. "For all have sinned and come short of the glory of God." Rom. iii. 23. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalms li. 5. "There is none that doeth good, no not one." Psalms liii. 3. "The soul that sinneth, it shall die." Ezekiel xviii. 4.

ARTICLE VI.

OF THE WORK OF REDEMPTION.

SECTION 1. God, in sovereign love, has opened a way through the mediation, sufferings and death of his Son, whereby sin may be pardoned, its condemnation removed, the sinner accepted, and the soul redeemed; so that God may be just and yet justify the sinner that believeth in Jesus; and it is only in accordance with this divine scheme that any can be saved. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John

iii. 16. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." 1 Peter i. 18, 19. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

SEC. 2. In accomplishing this mediatorial work it was necessary that the Divine and the Human nature should be united in the person of the Mediator. In the Messiah this mysterious union took place—and while he was God he was also man. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a serpent, and was made in the likeness of men. Phil. ii. 6, 7. "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 14. "For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16.

ARTICLE VII.

OF PREDESTINATION AND EFFECTUAL CALLING.

SECTION 1. From before the foundation of the world God, in the sovereignty of his grace and love, chose and

predestinated unto eternal life those who in the covenant of redemption were given to his Son. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. i. 4, 5. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter i. 2. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. vii. 29.

SEC. 2. Those who have been given to Christ in the covenant of redemption are effectually called by the Word and the Spirit of God, to a participation in the blessings of the great salvation. "Moreover, whom he did predestinate, them he also called." Romans viii. 30. "Who hath saved us, and called us with an holy calling." 2 Tim. i. 9. "That the purpose of God according to election might stand, not of works, but of him that calleth." Rom. ix. 11. "Thy people shall be willing in the day of thy power." Psalms cx. 3.

ARTICLE VIII.

OF THE FREENESS OF THE GOSPEL.

The salvation which the Gospel provides is freely offered to the children of men. Its invitations are alike ex-

tended to all, and none are excluded from the participation in its benefits, excepting those who wilfully reject our Lord Jesus Christ. "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, came, buy wine and milk, without money and without price." Isaiah lv. 1. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, oh house of Israel!" Ez. xxxiii. 11. "And the Spirit and Bride say, come. And let him that is athirst come: and whosoever will let him take the water of life freely." Rev. xxii. 17. "And ye will not come to me, that ye might have life." John v. 40.

ARTICLE IX.

OF JUSTIFICATION AND ADOPTION.

SECTION 1. The righteousness of Christ is the ground of our justification. This righteousness embraces his obedience and sufferings—all that he did, and all that he endured; and this, as a whole, being received by faith, constitutes the ground on which we are justified. The evidence of justification is furnished by the performance of good works. "But of him are ye in Christ Jesus, who of God is made unto wisdom and righteousness, and sanctification, and redemption." 1 Cor. i. 30. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness." Jere. xxiii. 6. "And he found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by

faith." Phil. iii. 9. "For Christ is the end of the law for righteousness, to every one that believeth." Rom. x. 4. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 4, 5.

SEC. 2. Those who are justified by the grace of God become his children by adoption, have his name written upon them, are permitted to call him Father, and enjoy the liberties and privileges of the children of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself." Eph. i. 5. "Beloved, now are we the sons of God." 1 John iii. 2. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." Romans viii. 15.

ARTICLE X.

OF REGENERATION.

Regeneration is that inward change which the sinner experiences when he passes into a state of grace. It can be effected only by the Spirit of God. It consists in a complete and thorough renewal of all the dispositions and affections of the soul; and without it no sinner can enter into the Kingdom of heaven. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." John iii. 3. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the

Holy Ghost." Titus iii. 5. "Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. v. 17. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13.

ARTICLE XI.

ON REPENTANCE.

Repentance unto life is a goodly sorrow for sin, wrought in the soul by the Spirit of God, and leading to a change of life, the abandonment of sin and the pursuit of holiness. And this is a duty God imperatively requires of all mankind. "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. vii. 10. "They shall come with weeping and with supplications will I lead them; I will cause them to walk* in a straight way, wherein they shall not stumble." Jeremiah xxxi. 9. "But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity." Eze. vii. 16. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts xvii. 30. "But except ye repent ye shall all likewise perish." Luke xiii. 3.

ARTICLE XII.

OF FAITH.

Faith is that exercise of the heart (the understanding and the will fully consenting thereto) by which the sinner joyfully receives the truth as it is in Jesus; and rests upon

him for pardon, sanctification, and eternal life. The righteousness of Christ is the foundation of our hopes; by faith we lay hold of that righteousness, and appropriate to ourselves the consolations and promises of the gospel. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Eph. ii. 8. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans v. 1. "For Christ is the end of the law for righteousness to every one that believeth." Romans x. 4. "For with the heart man believeth unto righteousness." Romans x. 10. "Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thes. ii. 13. "He that believeth on the Son hath everlasting life." John iii. 39.

ARTICLE XIII.

OF GOOD WORKS.

While salvation is all of grace, and is apprehended only by faith, good works are also essential to the Christian character. Performed in obedience to God's commandments, and fulfilling his decrees, they are the fruits and the evidences of a living faith. They are necessary, not as constituting the cause of justification, but its effects. They do not make us Christians, but they prove us so. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 10. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus ii. 14. "This is a faithful saying, and these things I will

that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus iii. 8. "Show me thy faith without works, and I will show thee my faith by my works." James ii. 18. "For as the body without the spirit is dead, so faith without works is dead also." James ii. 26. "Wherefore by their fruits ye shall know them." Matt. vii. 20.

ARTICLE XIV.

OF SANCTIFICATION.

Those who are united to Christ in the exercise of faith are being sanctified by the Spirit and the word of God. Although still infirm and imperfect, they are advancing in the knowledge of our Lord Jesus Christ, strengthening in spiritual graces, and progressing in the practice of that holiness without which no man shall see the Lord. "Sanctify them through thy truth; thy word is truth." John xvii. 17. "Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thes. ii. 13. "Be ye therefore perfect, even as your father which is in heaven is perfect." Matt. v. 48. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. v. 23. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

ARTICLE XV.

OF FINAL PERSEVERANCE.

Those who are accepted in the Beloved, and have received the remission of their sins through faith in our Lord Jesus Christ, shall persevere, by grace, unto eternal life. And if any who have professed the Christian name return to their sins and perish in them, it is not because they have fallen from grace, but because they never knew that grace in its regenerating and saving power. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i. 6. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." 2 Tim. ii. 19. "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x. 28. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be made manifest that they were not all of us." 1 John ii. 19. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans viii. 38, 39.

ARTICLE XVI.

OF FREE AGENCY.

God is pleased so to exercise his sovereignty that man, notwithstanding the fall and depravity of his nature,

whether doing good or working evil, whether accepting or rejecting salvation—acts frely and from choice. And therefore those who are finally lost will be alone responsible for the consequences of their guilt; and those who are saved, while they freely choose the redemption which is in Christ Jesus, will ascribe the choice of it, as well as the redemption itself, all to sovereign grace. "Choose you this day whom you will serve." Joshua xxiv. 15. "For why will ye die, O house of Israel?" Ez. xviii. 31. "And ye will not come to me, that ye might have life." John v. 40. "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." Phil. ii. 12, 13.

ARTICLE XVII.

OF THE CHURCH.

The word church, as used in the New Testament, properly speaking, has but two meanings, viz:

SECTION 1. The church universal—comprising the whole body of believers, who have been, or shall be gathered into the fold of Christ. "To the general assembly and church of the first born, which are written in heaven." Heb. xii. 23. "Even as Christ also loved the church, and gave himself for it." Eph. v. 25. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. v. 27.

SEC. 2. The church in a particular sense—comprising an assembly or congregation of believers, united together in christian fellowship, and meeting from time to time for the worship of God. Each church is an independent body.

Owning Christ alone as its Head and Lawgiver, it bows only to His dictates; and utterly rejects the assumed spiritual authority of all bodies or classes of men, whether civil or ecclesiastical. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." 1 Cor. i. 2. "Likewise greet the church that is in their house." Romans xvi. 5. "Unto the angel of the church in Smyrna write." Rev. ii. 8. "Then had the churches rest throughout all Judea, and Galilee, and Samaria." Acts ix. 31. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii. 17. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch." Acts xv. 22. "Then tidings of these things came unto the ears of the church which was in Jerusaem, and they sent forth Barnabas, that he should go as far as Antioch." Acts xi. 22.

ARTICLE XVIII.

OF MINISTERS AND DEACONS.

In the chuch of Jesus Christ there are two classes of officers, viz: Ministers and Deacons.

SECTION 1. Ministers are that class of officers called of God, and set apart by the church to the work of the ministry—the preaching of the everlasting gospel. They are indiscriminately called Bishops and Elders, from their oversight of the churches of Christ. In this office there are no higher or lower grades; but all occupy a fraternal equality, and no one is superior to his brethren in power and authority. "All things are of God, who hath reconciled us to him-

self, and hath given to us the ministry of reconciliation." 2 Cor. v. 18. "And he gave some apostles; some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Is. lxii. 6. "For they watch for your souls, as they that must give account." Heb. xiii. 17. "And from Miletus he sent to Ephesus, and called the elders of the church, and when they were come to him, he said unto them, take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers,* to feed the church of God, which he hath purchased with his own blood." Acts xx. 17-28. "Ye know that they which are accounted to rule over the Gentiles exercise Lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all." Mark x. 42-44. "For one is your master, even Christ, and all ye are brethren." Matt. xxiii. 8.

SEC. 2. Deacons are that class of officers who are charged with the management of the secular concerns of the church. It is their special duty to see that their poor are attended to, that their pastors are supported, and that arrangements are made for the proper administration of the ordinances, and the comfortable and orderly maintenance of worship. "Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest

report, full of the Holy Ghost and Wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the world." Acts vi. 2-4. "They that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 13.

ARTICLE XIX.

OF BAPTISM.

SECTION 1. Baptism is the rite of divine appointment by which believers are initiated into the Christian church. It is the profession of discipleship, the public declaration of faith; and those only are proper subjects of baptism who have believed in the Lord Jesus Christ. "He that believeth, and is baptized, shall be saved." Mark xvi. 16. "And the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Acts viii. 36, 37. "Then they that gladly received his word were baptized." Acts ii. 41. "But when they believed, Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. "And many of the Corinthians hearing, believed and were baptized." Acts xviii. 8. "The like figure, whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God." 1 Peter iii. 21.

SEC. 2. The only mode of Baptism is immersion in water. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized

of him in Jordan, confessing their sins." Matt. iii. 5, 6. "And Jesus, when he was baptized, went up straightway out of the water." Matt. iii. 16. "And they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts viii. 38, 39. "Therefore we are buried with him by baptism into death; that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. iii. 12.

ARTICLE XX.

OF THE LORD'S SUPPER.

The Lord's Supper is an ordinance commemorative of the love, the sufferings, and the death of our Divine Redeemer. The elements in this ordinance are bread and wine —symbolical of the broken body, and the shed blood of the Son of God. Inasmuch as it is a church ordinance, and baptism is the prerequisite to church membership, those only should be admitted to the communion table who have been baptized upon a profession of faith. Hence the propriety of restricted communion. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it them saying, Drink ye all of it; for this is my blood of the New Testa-

ment, which is shed for many for the remission of sins." Matt. xxvi. 26-28. "This do in remembrance of me." 1 Cor. xi. 24. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. 26.

ARTICLE XXI.

OF THE RESURRECTION AND JUDGMENT.

SECTION 1. When the purposes of God are accomplished in the present world, and immediately before the final judgment, there shall be a resurrection of all the dead. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that sleep in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." Is. xxvi. 19. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28, 59. "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20. "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52. "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44.

SEC. 2. Immediately after the resurrection, the final judgment of all mankind shall take place. Jesus Christ will

be the Judge. Before Him all nations shall be assembled; and He will judge them, every man, according to the deeds done in the body. "And as it is appointed unto men once to die, but after this the judgment." Heb. ix. 27. "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Acts xviii. 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Matt. xxv. 31, 32. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. "For God shall bring every work into judgment, with every secret thing; whether it be good, or whether it be evil." Ecc. xii. 14.

ARTICLE XXII.

OF THE FUTURE CONDITION OF THE RIGHTEOUS AND OF THE WICKED.

SECTION 1. After the decisions of the last day, the righteous shall be elevated to a state of perfect and eternal blessedness. They shall dwell in the immediate presence of God—exempt from all sin, sorrow, and infirmity—and in the tranquil enjoyment of glory, honor, and immortality. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 2, 3. "Then shall the King say unto them on his right hand,

come, ye blessed, of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter, i. 11. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. vii. 15-17.

SEC. 2. The wicked shall be forever banished from the presence of God; and assigned to an abode of deep perdition, and of endless torment. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. "And these shall go away into everlasting punishment." Matt. xxv. 46. "The wicked shall be turned into hell and all the nations that forget God." Psalms ix. 17. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. i. 9. "But the fearful and unbeileving, and the abominable, and murders, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15.

CHAPTER III.

THE FIRST ANNIVERSARY OF THE BROWN CREEK ASSOCIATION HELD WITH MONROE BAPTIST CHURCH OCTOBER 20-22, 1855.

In giving an account of the first anniversary of the Brown Creek Association we will quote extensively from the minutes of that session. We have not found a good copy of the minutes of this session, so we cannot give an absolutely accurate account. This session was held with Monroe Baptist church, in the old wooden building which stood near the town cemetery, and, if we have been correctly informed, was burned many years ago.

This session of the Association was opened with an introductory sermon by Elder E. Morton. His text was Romans 1:16. A short intermission was given after the sermon, then the brethren and the delegates reassembled for the purpose of organizing for the session. Prayer was offered by Elder R. B. Jones, who then lived in Charlotte. The delegates then retired to give place for preaching. They took seats in the grove near the old stand, and proceeded to business. D. A. Covington was elected Moderator and D. Rushing, Clerk. The names of the churches were called and the following delegates enrolled:

Mount Olive—W. Chambers, S. Snider, D. Rushing.
Faulks—A. F. Moore, S. H. Parker, Peter Parker.
Monroe—C. Austin, D. A. Covington, J. Benton.

The Moderator gave an opportunity for other churches to present letters from Associations of like faith, whereupon Shiloh and Cross Roads* presented petitions and letters from Moriah Association. They were received and the right hand of fellowship extended them by the Moderator. He then called for representatives from sister Associations, and W. W. Alsobrooks responded for the Moriah.

The Moderator then appointed the following committees: To arrange preaching and look after the general interest of the Association, Brethren W. Chambers, C. Austin, D. Rushing and S. Snider.

On requests and queries, and church letters, Brethren S. H. Parker, J. F. McClure and J. W. Benton. The following resolution was then offered by D. Rushing:

ARTICLE I.

That the several churches composing the Brown Creek Association and friends of the Baptist cause raise, by subscription annually, such amounts of money as they may be willing to contribute to the support of Home Missions; and said money, when subscribed, to be pledged for to the Association by the delegates of each church, and then to be collected and sent up to the succeeding session of the Association, and paid over to the Treasurer, the Treasurer to return the same in his report as the Itinerate fund.

ARTICLE II.

It shall be the duty of the Association, when the churches shall have become pledged for the amount that has been

*This church soon became extinct and we have not been able to find anyone who could locate it for us.

subscribed by the churches, then to appoint a committee of three or more persons to be denominated the Itinerate Committee of the Brown Creek Association; and their time of office shall expire at the succeeding session of the Association.

ARTICLE III.

It shall be the duty of the Itinerate Committee, soon after their appointment to office, to endeavor to procure the services of one or more ministers, as the means of the Association may admit of, to itinerate for said Association; and the Itinerates thus employed to be allowed not exceeding one dollar per day for their services.

ARTICLE IV.

The Itinerate Committee is required to give a written certificate to those whom they employ as Itinerates. They may give the general rules of operation to be required of the Itinerates in the field of labor.

ARTICLE V.

It shall be obligatory on the Itinerates employed for the Brown Creek Association to keep a strict account of all the services conducted, and all the contributions received, and report the same to the Itinerate Committee. The following were appointed on this committee: D. A. Covington, D. Rushing, S. H. Parker, Thos. Griffin and J. W. Benton. These resolutions were referred to a select committee consisting of D. A. Covington, S. Snider, W. Chambers, J. W. Benton and Thomas Griffin. This committee made the following report: "We have had the resolutions under

consideration, and report them back without amendment, and recommend their adoption.

"W. CHAMBERS, Chairman."

The report was adopted and the committee discharged.

The Association embraced Sunday and was considered the greatest day of all. At the morning hour Elder N. Funderburk delivered a short discourse, after which Elder R. B. Jones preached to a large and attentive congregation on the subject of *Baptism*. A public collection was taken for Home Missions, which amounted to $11.35. A recess of one hour was then given, after which Elder E. Morton preached a warm and effective sermon, which was followed by a stirring exhortation, during which time sinners wept, and saints were made to rejoice. *Some penitents presented themselves at the altar for prayer.*

The session on the following Monday was opened by prayer, Elder S. Snider leading. The roll was then called, the constitution and rules of decorum read, and the minutes of Saturday's session approved.

The committee on church letters, etc., reported that the next session of the Association was desired by Faulk's Church, and $13.15 had been paid in for the publication of the minutes.

It was moved and adopted that this Association open correspondence with sister Associations, and the following were appointed as messengers: S. Snider and James Benton to the Pee Dee; W. Chambers, D. Rushing and S. H. Parker to the Moriah; W. Chambers and John Bivens to the Welsh Neck, the Moderator and Clerk to prepare the letter; Elder Funderburk, Casper Harget, J. W. Benton, and Thos. Griffin to the Broad River.

No Treasurer of the Association was elected until Monday. The election resulted in the election of W. Chambers as Associational Treasurer.

The session of 1856 was to be held with Faulk's Church, beginning on Saturday before the fourth Lord's Day. Elder R. B. Jones was appointed to preach the introductory sermon, Elder N. Funderburk his alternate. The following amounts were pledged by the delegates representing the churches:

Mount Olive	$81.50
Faulks	10.00
Monroe	25.00
Shiloh	10.00
Cross Roads	10.00
Total	$136.50

This was a great offering for these churches. They were more liberal in some ways then than they are now. Money was scarce and their membership small, but they were liberal.

The circular letter for this session was prepared by Bro. C. Austin, and since it was the first one we give it in full as follows:

CIRCULAR.

TO THE CHURCHES COMPOSING THE BROWN CREEK BAPTIST ASSOCIATION.

Dear Brethren:

According to previous arrangement, we present you an Epistolary Address, the subject of which may be found in Acts, 1st Chap., 14th V.:

"These all continued, with one accord, in prayer and supplication."

This subject points out and relates to the inspired Apostles of our Lord and Saviour, Jesus Christ, together with the Disciples who were assembled with them on that occasion; all of whom had personally associated with our Saviour, while on earth, constantly heard his glorious doctrines, and witnessed his great miracles. In the 12th and 13th verses of this chapter, we have an example which conspires with the precepts taught by our Saviour and his holy Apostles, teaching us the propriety and importance of assembling ourselves together, in the name of Jesus Christ; as we are also taught in the same verses, that the house of the Lord, the Church of our Membership, is the most proper place for us to assemble together.

First: We notice that all met in the same house, and with the same resolution, to continue until the object they had in view was accomplished.

Second: There was harmony in their employment.

Third: That employment was prayer and supplication.

Fourth: The object of their prayers was the pouring of God's holy spirit upon the Church, the conversion of sinners, an addition of souls to the Church, and an increase of laborers in God's vineyard.

Dear Brethren, composing this infant Association: Is there not cause for us to follow the example of the primitive Church, and to assemble in the house of the Lord, with one joint resolution, to continue in prayer and supplication to Almighty God, who has made exceeding great and precious promises to his people and whoever has and ever will fulfill them, in answer to their fervent prayers.

We have cause thus to pray for the outpouring of God's Holy Spirit upon us as Churches and upon us individually. We need more of the light of the good Spirit, to illuminate our path, that we may walk and not stumble, and to shine in our hearts, that we may have a true discovery of the corruptions and evil propensities of our nature; that we may put no trust in the flesh; and also to enlighten our minds, that we may more fully understand the historical and descriptive, the doctrinal and practical parts of the Holy Scriptures. We need more of the fire of the Holy Ghost in our souls, to warm our cold affections, to increase our love to God, to his People, to his Word, to his House, to his Cause, and to perishing Sinners, too. O, for the fire of the Holy Ghost, from Heaven, to burn in our hearts, until it shall kindle a hallowed flame in each of our breasts, and give more powerful impulse to all our energies! We need more of the comforts of the blessed Spirit, His Witness, to testify that we are the children of God, and also to reveal to us some of the treasures, and apply to ourselves some of the sweet provisions of the glorious inheritance that is reserved in Heaven for God's children, and also to light up around us and reveal to our understanding more of that exceeding and eternal weight of glory which is in reserve for the Heirs of Promise, that we may rejoice with that joy which is inexpressible and full of glory.

We are diminutive, we have cause thus to pray for an accession to our Churches, of such as shall be saved in the last great day; we need aid in counsel, in example, in prayer, and also in means to spread far and wide the glorious Gospel, which is the bread and water of life; to our own selves, especially, we should thus devote ourselves to God,

in fervent prayer for the outpouring of his Holy Spirit, in the salvation of immortal souls, for the reason that in our midst and all around us are hundreds and thousands of souls that must shortly be converted, or endure the vivid tortures of a burning hell forever.

In view of the vacant state of our ministerial office, we have affecting cause to approach the House of God, and with one accord, in deep humility, send up our supplications to the Lord of the Harvest, that he would send forth more laborers into his vineyard. In the field of our Association, we have but one Minister who is the prey of a mortal disease, which has to a considerable extent destroyed, and will soon terminate his usefulness on earth. In our Churches, there are none who exercise the gift of Exhortation, and but few who exercise the gift of prayer in public. Some of our Churches are unsupplied; conference meetings imprefectly conducted; discipline in a great measure neglected; and the ordinances of the Gospel also neglected. Will you now, dear brethren, cast your eyes over the fields, and see that they are white unto harvest? And can we not, with one united heart and voice, adopt the language of our blessed Saviour, and say, "The harvest is plenteous, and the laborers are few"? We are encouraged by the infallible promise of our Lord Jesus Christ, thus to convene together, to covenant with each other, and unite our supplication for and in behalf of each other, and for all mankind in general. Our Saviour has said, "Where two or three are assembled in his name, he will be in their midst." Again, he has said, "Ask and ye shall receive." Also, he saith, "Where two or three of you shall agree on earth, as touching any one thing that ye shall ask for in my name, it shall be granted."

Dear Brethren: With the motives presented, and the encouragement offered in this epistle, do we not all feel willing forthwith to assemble in the house of the Lord? Nay, cannot all of us say, with the Psalmist David, "I was glad when they said unto me, Let us go into the house of the Lord," and when there assembled, can we not jointly agree to pray for the outpouring of God's Holy Spirit upon us, as Churches, as persons, and upon all flesh, in mercy's bounds, so that our dark minds may be enlightened, our path to glory illuminated, our hearts inflamed with the dying love of Jesus Christ, and all the powers of our souls be quickened up to a state of obedient activity? Can we not together pray for a general outpouring of God's blessed Spirit on our families, our neighbors, and upon sinners, to earth's remotest bounds? Can we not most fervently unite in supplication to God, for an addition to our ministry—that God, by His Holy Spirit, would enrich our Churches, with more efficient gifts—that he would raise up among us gifts in exhortation—and especially that he would raise up among us men with gifts to preach to us the unsearchable riches of Christ?

Dear Brethren: The Lord has not only commanded and encouraged us thus to approach him, but challenges us in this way to prove him, pledging his majestic honor to pour us out a blessing that there shall not be room to contain it.

The devoted disciples, whose example we have presented for our imitation, comfortably witnessed the fulfillment of this promise, before they left the house of the Lord.

Oh, what an overflowing blessing they realized, on the day of Pentecost, when the Holy Ghost filled all the house where they were assembled.

Now, dear brethren, in prospect of the outpouring of God's Holy Spirit upon us, as Christians, the conversion of our families and sinners in general, an accession of many new converts to our Churches, and a multiplicity of ministerial gifts among us, will we not say to each other: Come, let us go into the house of the Lord, and there solemnly covenant with each other to fervently pray together, until our petition be granted. In this way, we shall cultivate the gifts among us, and also encourage others who have gifts, to exercise them, too. Now, of the things which we have spoken this is the sum: Our Lord Jesus Christ is rich in gifts and graces, and has not only made it our high privilege, but our reasonable duty, to come to the Throne of Grace, and there, with one united heart and voice, in full assurance, to ask Him; and we shall receive. All of which may God grant for Christ's sake. Amen.

CHAPTER IV.

THE SESSIONS OF 1856-60.

The session of 1856 was held with Faulk's Baptist Chuch. No minutes of this session can be found so we cannot give a full account of the meeting. Elder R. B. Jones of Charlotte preached the introductory sermon and Elder Solomon Snider prepared the *Circular Letter*. This custom passed out with this session. Up to this time some one would prepare one each year. Much interest was manifested in them and some of them are remarkable pieces of literature. We have not been able to secure the one prepared by Elder Snider but we are sure it was fine. It is a great pity we cannot secure it, as it was the last one called for by this body. From this session our reports were made on the several branches of work carried on by this organization. These were Sunday School, Temperance and Home Missions which at this time did not mean anything but mission work within the bounds of the Brown Creek Association. The field had not yet broadened. The home base must needs be strengthened. Meadow Branch, Rocky River, Mineral Springs and Mt. Moriah Churches came with petitions and letters to the session and were received. The session began on Saturday before the fourth Lord's Day and continued through the following Monday. A change in time of meeting was made here and from this session forward it has met on some day between the first and second Sunday. Really this session was the last one held on the old order. Some changes were made that have stood from that day until now.

We cannot give the names of the delegates because we have failed to secure the minutes of this year. The session of 1857 was held with Mt. Olive Baptist Church beginning Friday, October 9th, and continuing through Saturday, Sunday and Monday. Elder Samuel P. Morton was appointed to preach the annual introductory sermon but failed to be present. Elder N. Funderburk supplied. Elder Morton came later on and led in the opening prayer in the afternoon. D. A. Covington, the former moderator, called the Association to order. The following delegates were enrolled:

Mount Olive—W. Chambers, T. Redfearn, Darling Rushing.

Monroe—D. A. Covington, W. J. Willoughby.

Faulks—S. H. Parker, J. M. Green, William Newsome.

Meadow Branch—J. Perry, W. J. T. Maske, J. C. Williams.

Rocky River—Elder S. P. Morton, H. M. Broadway, J. J. Broadway.

Shiloh—Elder W. Funderburk, C. Hargett, J. Hill.

Mount Moriah—W. W. Alsobrooks, W. M. Alsobrooks, K. C. Timmons.

Charlotte—Elder R. B. Jones.

Waxhaw—S. J. Fletcher, ——— Godfrey.

Mineral Springs—J. D. Green, S. Rushing, T. K. Manus.

Benton's Cross Roads—Thos. Griffin, C. Austin.

Philadelphia—B. Parker, W. C. King, J. P. Gathings.

Wadesboro—Elder A. L. Stough, Elder E. Morton, B. F. Sikes.

Waxhaw, Mount Moriah, and Philadelphia Churches presented petitions and letters from the Moriah Associa-

tion. They were received and delegates enrolled as shown above. The churches recently organized at Charlotte and Wadesboro presented letters asking to become members and were admitted after their articles of faith had been examined.

The officers of the former session were unanimously elected. These were D. A. Covington, Moderator, and D. Rushing, Clerk.

Elder N. Fail and Brother S. Baker were received as messengers from the Moriah Association. There seemed to be some confusion about the way the revival meetings were being held. A request was sent in by the church at Monroe relative to this matter, whereupon a committee consisting of W. Newsome J. Perry, S. J. Fincher, A. L. Stough, D. Rushing, and W. W. Alsobrooks was appointed to investigate the matter and report to the body while in session. At the Saturday morning session the committee was called upon to report, but they were not ready. The Association then resolved itself into a committee of the whole. Elder R. B. Jones was called to the chair and after many interesting remarks by the brethren, the following resolutions were offered.

1. Resolved that the Itinerant Committee should have the power (with the advice of those whom they may employ as itinerants) to appoint as many protracted meetings as they may deem practicable which are to be held by the ministers who engage to render missionary services for the Association.

2. Resolved, it shall be the duty of said committee, after the appointment of these meetings, to give sufficient notice thereof to all churches in this Association.

3. Resolved, that we recommend a public collection to be made at each meeting so held. After deducting the pledge to the Association of that church, and the amount which may be paid to helpers (if any), the remainder to be paid over to the itinerants, and accounted for and reported to the Association, and also reported in the letter from the Church.

4. Resolved, that we pay over to our itinerants one dollar and fifty cents per day.

5. Resolved, that the Itinerant Committee shall have power to recommend to the churches some equitable scale and plan for the payment of help.

6. Resolved, that we will not require of our missionary preachers to account for such private donations as they may receive from individuals.

7. Resolved, that we recommend the churches in this Association to release the ministers who supply them, who may be called on to attend those protracted meetings.

After considerable discussions the above resolutions were adopted.

This session of the Association was held in the Wilson Chambers school house, where the Association had been organized in 1854. This session was the first to notice foreign missions. A subscription for missions was called for and forty-two dollars were pledged by the following brethren: D. A. Covington, $10.00; W. Chambers, $5.00; T. Redfearn, $5.00; A. L. Stough, $3.00; S. Rushing, $2.00; T. K. Manus, $2.00; W. W. Alsobrooks, $4.00; J. D. Green, $2.00; J. P. Gathing, $2.00; C. Hargett, $1.00; K. C. Timmons, $1.00; R. B. Jones, $1.00; B. Parker, $2.00; E. L. Davis, $2.00, for foreign missions, which was the first money given by any

one in this object in this session so far as the records show. Ten dollars more were added to the two given by E. L. Davis, making a total of $12.00 for foreign missions. This session was the first to have reports on Sunday Schools and Temperance, Education and Periodicals. To show how zealous our ancestors were along these lines, we give the reports as they were read in this session of the Association:

MISSIONS.

Your Committee on Missions would respectfully report. The time was when the great body of professing people were opposed to every project for the improvement of society in religion and morals. Now, though there are enemies, yet a large majority are jealous advocates of missions. Through the missionary enterprise, the standard of Immanuel has been deeply planted in our country—so deep, that all the efforts of infidels, anti-missionary men and the Prince of Darkness himself, cannot overturn it. Our cause is breaking forth on the right and on the left, and the Macedonian cry is everywhere heard, come and help us. In conclusion, we earnestly bespeak your aid in this important enterprise, by your patronage and prayers.

Respectfully submitted,

S. J. FINCHER, Chairman.

EDUCATION.

The Committee to whom was referred the subject of Education would respectfully submit the following, as their report:

We regard high attainments in education to ministers as of the utmost importance, in order to advance the Re-

deemer's Kingdom on earth and the interest of our denomination. We do not mean to say that men of limited attainment from books can do no good; but we do mean to say the more education a minister has the more useful he may be. It is the minister's object to teach the ignorant. It is universally conceded, at this day, "that knowledge is power." To it ignorance bows down in homage. It always has, and it always will, give to its possessor peculiar power. In view of the foregoing facts, we would call your attention to Wake Forest College, as deserving the highest regard and most active support of every Baptist in the State—a regard and support far greater than it has hitherto received. Aside from its importance to us as an instrument of providing our children with the best security against the pernicious influence of error, and thus diffusing more widely among us the blessings of true religion, this institution manifestly offers the only means within our reach of securing to the Baptists of North Carolina an efficient and adequate ministry.

Respectfully submitted,

A. L. STOUGH, Chairman.

PERIODICALS.

Your Committee, to whom was referred the subject of Periodicals, beg leave to sumbit the following:

Deeming the circulation of suitable religious books and periodicals a powerful auxiliary to the promotion of truth, we would heartily recommend to your favorable consideration the Biblical Recorder, published at Raleigh. This is the organ of our denomination in the State, and is worthy of a more extensive circulation. Could it find a place in

every Baptist family the feelings of the denomination would be more thoroughly enlisted in our benevolent enterprises; hence there would be more concert of action, which is highly necessary to the success of any enterprise. We would also recommend the Home and Foreign Journal, and the Commission, both monthly periodicals, published by the Board at Richmond, Va. The former at 25 cents per annum, the latter at $1.

The works issued by the Southern Baptist Society, and by Graves, Marks & Co., Nashville., Tenn., are worthy of extensive circulation.

Respectfully submitted,

R. B. JONES, Chairman.

SUNDAY SCHOOLS AND TEMPERANCE.

Your Committee regret that they are unable at this time to present statistics on Sunday schools. In the estimation of your committee, Sunday schools as nurseries to the young mind, are invaluable. Creating as they do, when properly conducted, a familiarity with and reverence for the Word of God. The history of Sunday schools proves their efficiency as instrumentalities in the spiritual conviction of souls. We would, therefore, recommend a Sunday school in every Church of this Association.

Your Committee regard Temperance a subject on which we are all intimately and equally interested, and by the advancement of which the cause of Christ will be immeasurably enhanced. We regard it as an indisputable fact, that intemperance has produced more Church trials and expulsions among our Churches than all the evils put together. Your Committee are unanimous in their opinion, that the

vending, selling and use of intoxicating drinks as a beverage are incompatible with the spirit of the New Testament.

Respectfully submitted,

S. P. Morton, Chairman.

Elder A. L. Stough offered the following resolution:

Resolved, That the course of usefulness pursued by the North Carolina Baptist State Convention since its organization, should endear it to the friends of missions and education, and that we earnestly request the ministers of this Association to lay the claims of the Convention before their respective churches, and make a vigorous effort to secure their aid.

The ministers do not say that the above resolutions were adopted, but since Elder R. B. Jones was appointed a delegate to the State Convention and A. L. Stough was made a life member, we feel sure that they were adopted by that body. The following important resolution was also offered by Elder Stough:

Resolved, That we view it as a matter of lamentation that so few young brethren are coming forward to the work of the ministry.

We fear the churches are not sufficiently impressed with the duty of praying to its Lord of the harvest that he would send forth more laborers into His harvest; and perhaps have not afforded sufficient encouragement to young men who have gifts to enter the great and arduous work of the ministry.

The Association must have been greatly aroused since Elder R. B. Jones offered the following resolutions:

Resolved, That we earnestly recommend Friday before the third Sabbath in May next, to be observed as a day of

fasting, humiliation, and prayer by all of our churches in this Association, that God would revive His work among us.

Resolved, That we earnestly recommend the holding of prayer meetings and Sabbath Schools in all our churches; and that each church report in its letter to the next Association its success.

Resolved, That we recommend the heads of families to maintain family worship, and thereby let their children, servants, and neighbors see their good works, and glorify our Father who art in heaven.

These resolutions produced wonderful effects. Nearly every delegate to the Association pledged himself to hold family worship at least once a day. How we do need a revival of this kind today! Many preachers do not hold family worship in their homes.

The following is what was reported by the churches to the Brown Creek Association that they had done during the year of 1857: Baptisms, 93; 48 of these were reported from Meadow Branch. Elder E. L. Davis held a great revival there during the year, and possibly the greatest number were added in the history of the church. Eighteen were received by letter; Monroe got eight of these. Eight were excluded. The membership at this time totaled 707.

The first Executive Committee was appointed at this session. It was composed of D. A. Covington, C. Austin, and J. M. Green. The session of 1858 met with old Rocky River Church in Anson County. Elder J. R. Harmon preached the introductory sermon from Isa. lxii:6-7.

The usual preliminaries were gone through with and then the Moderator, D. A. Covington, gave an opportunity for new churches to present letters for admission. Buck

Hill, a new church organized in July of this year, was the only one to present a letter. It was found to be orthodox and was unanimously admitted into the fellowship of the body. This church did not live many years. We have not been able to learn its exact location and the cause of its becoming extinct.*

The election of officers at this session resulted in D. A. Covington for Moderator and J. M. Green Clerk. Elder H. Woodward presented himself as a representative from the Pee Dee. Moriah was represented by letter. Elder R. H. Griffith, the new pastor of the Baptist church at Charlotte, was present at this session, and was appointed to fill Elder R. B. Jones' place. Bro. Jones had been appointed to preach on Distinctive Baptist Principles, but since he had moved away this duty fell upon Elder Griffith.

On Saturday several more preachers attended. Elder J. R. Harmon from the Moriah Association, Elders A. D. Blackwood, E. L. Davis, G. F. H. Crockett and W. M. Tucker, a licentiate from the Pee Dee. Elder Bateman from the Welsh Neck was also there.

When the hour arrived for preaching the people gathered at the stand, and Elder Bateman addressed them, using Eze. 18: 27th verse, as a text.

After the sermon R. H. Griffith and E. L. Davis made stirring speeches on missions. A good strong subscription was then taken, amounting to fifty dollars. Several good reports were read at this session. If we had the space to give them, we would be so glad for every Baptist in this section to read them, but our limited space forbids our giving but one of them. This one we give because of the

*It was near Marvin, and is now called Pleasant Valley.

importance of the matter it contains, and it is one of the few things left by the lamented Elder Silas J. Fincher.

REPORT ON SABBATH SCHOOLS AND TEMPERANCE.

Your Committee regards Intemperance as a great evil, as the monstrous sin of North Carolina. Drunkenness, like the roaring lion, seeking whom he may devour—has blighted intellect, destroyed health, wasted property, tarnished reputation, dug premature graves, erected the gallows, and, in our opinion, has produced more discord, family feuds and neighborhood confusion than any other evil in the whole catalogue of crimes. It has proved to be the stumbling block and overthrow of perhaps more church members than any other evil. Yet we rejoice to know that a wonderful reformation has taken place. The pulpit has turned loose the thunders of heaven against Drunkenness —the press, that mighty engine, is engaged in this glorious work. Various organizations are engaged in exterminating the monster Intemperance. Your Committee would recommend to the churches comprising this Association to aid, by precept and example, in promoting the cause of Temperance, and to look favorably and not with suspicion upon every institution having for its object the temporal interest and spiritual good of man.

Upon the subject of Sabbath Schools, your Committee would say that they regard them as great auxiliaries to the cause of Religion, and as a means which God has appointed of imparting useful information to the young, and of "training them up in the way they should go." Impressions made upon the youthful mind are indelible, "for, as the twig is bent, so is the tree inclined." All mankind are more or less

the creatures of circumstances, and hence the importance of training up our children and directing the youth of our country to those things that pertain to their soul's eternal interest. Brethren, our churches, many of them, are too negligent, and seem to take no interest in Sabbath Schools; and, we regret to say, many of our churches have no schools for the employment of the children on the Sabbath, but suffer them on that Holy Day—the day which God has commanded us to keep and observe as sacred, to ramble about the old fields, to rove up and down creeks; play ball, run races, engage in sport and amusement, thereby learning to profane, not only the Lord's Day, but His holy name. Brethren, is this "keeping the Sabbath Day holy?" Is this training up children in the way they should go?

Respectfully submitted,

S. J. FINCHER, Chairman.

In the session held at Mt. Olive in 1857 an Executive Committee was appointed to look after the mission work of the Association. They were careful to perform their duty, and made the following report:

REPORT OF THE EXECUTIVE COMMITTEE.

The Committee appointed at the last meeting of this body to arrange Protracted Meetings in the bounds of the Association, and procure the services of Ministers to hold the same, beg leave to submit the following report:

That in pursuance of the authority vested in us, made the best arrangement we possibly could under the existing circumstances—of which arrangement each Church was duly notified. The services of Elders F. L. Davis and S. J.

Fincher were procured to hold these meetings, but owing to the affliction of Bro. Davis he was unable to render much service. The Committee then thought proper to employ J. R. Harmon to aid in the prosecution of the work. These meetings, so far as we have been informed, and judging from those which have come under our own observation, have resulted in much good, as will appear from the accessions to the churches where they were held. Seventy-six were received and baptized into the fellowship of the different churches with which our itinerate labored, including thirteen received and baptized at Olive Branch, who as yet are waiting for the constitution of a Church at that place. Olive Branch is an interesting field for the labors of our Ministering brethren, heretofore unoccupied by the Missionary Baptists. During the present year a large and commodious house of worship has been erected, and there is a prospect of a large Church and a numerous congregation at that place. We call the attention of our Association to other neighborhoods bordering on our bounds. All we have to do, brethren (in the opinion of your Committee), is to go into those places, occupy them, and we may anticipate glorious results.

S. J. Fincher reports sixty-seven days, J. R. Harmon reports twenty-three days, and E. L. Davis seven days, as Itinerants.

All of which is respectfully submitted.

D. A. COVINGTON, Chairman.

The Brown Creek Association was thoroughly missionary at this time. The brethren were not very well informed, but they used well the knowledge they had. During this

session of the Association a brother made a motion that each pastor preach on missions some time during the year, and that he be requested to take a collection for the same. They did not kick at this, but it carried unanimously.

On Sunday Elder A. L. Stough preached the missionary sermon from Prov. xi. 30. This sermon was followed by a good strong collection for missions. Elder R. H. Griffith then preached a sermon from 1 Cor. xi. 2.

A splendid report on the state of the churches was read. This is so good we must give it as it appeared in the minutes of the session of 1858. The report is as follows:

REPORT ON THE STATE OF THE CHURCHES.

Mount Olive during the year has enjoyed a most glorious revival and a large accession made to the Church. They can truly say, the "Lord has done great things for us, whereof we are glad."

Monroe has had some additions during the year, though the Church laments a state of coldness, and asks an interest in the prayers of the Association.

Faulks held a meeting of ten days, at which several joined, and at the close numbers were asking Christians to pray for them.

Meadow Branch has had several protracted meetings, and though large additions were made to the Church, many others professed faith in Christ at these meetings who have not attached themselves to the Church.

Rocky River, though it has enjoyed no revival, keeps up a weekly prayer meeting, and has a prosperous Sunday School. "In due season ye shall reap."

Mineral Springs reports no additions, but manifests a deep anxiety for the prosperity of Zion, and requests visitations from Ministering brethren.

Shiloh has enjoyed some refreshing seasons and has a flourishing Sunday School.

Cross Roads, at present without Ministerial labors, laments that it has had but little preaching during the past Summer.

Mount Moriah deplores the loss of a beloved deacon, Bro. W. W. Alsobrook, whose praise was in all the churches. It has had a revival and additions. Keeps up Sunday School and prayer meeting.

Philadelphia has had a revival and additions.

Charlotte reports revivals and an addtion of strength during the year. Keeps up Sunday School.

Wadesboro reports no accessions, but regular preaching.

Waxhaw has been encouraged by a revival and strengthened by additions.

Buck Hill* was constituted in July, and reports a flourishing condition.

The body still held to a day of fasting and prayer.

The churches reported 155 baptisms this year and the membership had increased from 707 to 857.

The session of 1859 was held with Meadow Branch church. The introductory sermon was preached by Elder S. P. Morton from Judges viii. 4, last clause—"Faint, yet pursuing them."

After a short intermission the Association was organized and proceeded to business. The officers of the session of 1858 were re-elected. New churches were called for, and

*Revival of old church now Pleasant Valley.

Olive Branch, a church organized October 30, 1858, presented a letter and was received. The beginning of this church was mentioned in the report of the Executive Committee given above. Deep Creek church presented a letter from the Moriah Association, and was received. Elder E. L. Davis and Bro. F. B. Flake from the Pee Dee were welcomed to seats with the body.

Elder A. L. Stough read the report on Missions. It is such a fine document we give it in full. It is a splendid production of his as well as an earnest exhortation to indolent Christians.

REPORT ON MISSIONS.

The Committee on Missions respectfully report:

That the Mission Cause is one of deep and stirring interest, commending itself to the attention, sympathies, confidence, prayer and contribution of every patriot and Christian. There are several departments in this great cause, in which we, as a denomination, are at present engaged; they are, however, but the several parts of one great system, each having the same great end in view, the glory of God, and the salvation of Souls. Each may have its own peculiar sphere and mode of operation, without a clashing of interest, or contrariety of purpose.

Foreign Missions.—The field of operation in this department of Missions in the Heathen World. The Board of Foreign Missions of the Southern Baptist Convention have, at present, China, Africa, Brazil and Japan laid off as their fields, comprising nearly one-half of the world's entire population. Thousands of heathens have been released from iron fetters of cruel superstition and debasing idolatry, and

have been made the happy subjects of the kingdom of Christ.

Domestic Missions.—The Board of Domestic Missions of the Southern Baptist Convention are engaged in sending to the extent the Missionaries, and the word of truth, into every destitute city, town, village or neighborhood in the Southern and South-Western States and Territories. The report of the Board, for the last year, announces 1,677 baptized, 26 churches constituted, 24 ministers ordained, 58 young men connected with Missionary Churches, preparing for the ministry, 28 Meeting-Houses commenced during the year, and 15 Meeting-Houses finished.

Indian Missions.—This field embraces the 20 millions in North America and South America, and the two thousand in the Indian Territory, immediately on our Western borders. The Indian Mission Board reports some 135 Churches and Stations supplied with preaching, 2 Ministers and Deacons ordained, 355 converts baptized, 5 Churches constituted, 5 Meeting-Houses built. "Our greatest need is the field." The Indians are begging for the word of life, without which they will perish. Shall they perish?

State Missions.—The North Carolina Baptist State Convention is engaged in aiding feeble churches and establishing new preaching places within her bounds; that this department of Missions is owned and blessed by the God of Missions does not admit of a single minute's doubt. The present numbers, standing, strength and influence of our denomination in the State are greatly indebted to our State Missions. This is one of the instrumentalities by which "the solitary places have been made glad, and the wilderness to blossom and rejoice." Flourishing churches exist

where, a few years ago, the inquiry, where the sarcastic language is put, "Who are the Baptist?" We have an instance of this kind within the limits of this Association. A few years ago, under the patronage of the State Convention, Elder R. B. Jones was sent to Charlotte to preach. Then the name of a Baptist was a reproach, and a by-word, but behold what God hath wrought! Now a beautiful temple is erected, in which the word is faithfully preached every Sabbath, and a noble band of brothers and sisters stand as living monuments of the approbation, and blessing of God and Baptist Missionary effort. Let none, however, conclude, on account of so much being accomplished by the various branches of the Missionary enterprise, that less will be needed than heretofore. No, indeed, for owing to the apathy of the churches the Missionary operations are very much circumscribed for the want of means. The various Boards have done what they could, yet there is still an alarming state of spiritual destitution, both at home and abroad. Many calls for Missionary aid still remain unanswered. And why is it so? There is money enough in our churches. Why, then, does the cause of God suffer? Shall the world perish because Christians love their money and themselves more than Christ? It is a serious doubt whether one-third of the number called Missionary Baptist ever contribute to and pray for the success of Missions, as is their duty. Why is this so? We need not disguise the fact that the people are but partially aroused on this subject for the want of Missionary intelligence. Experience has shown that the more fully and freely Missionary information has been communicated the deeper and more extended has been the flow of Missionary zeal, rising in the scale of Christian

liberality. All past experience goes this way. We know of no exceptions. In this way the blessed revival of a Missionary spirit was first awakened among us.

This Association was a Baptist body at this time, possibly more than it is today. Many influences have been brought to bear upon us which have made us more compromising than we were fifty years ago. They did not hesitate to have a strong doctrinal sermon preached at every session. This session expected one on Baptism by A. L. Stough, but he had been unwell for some time, and was excused. The Association was so anxious for him to preach that they insisted on him even if he was somewhat feeble, and he consented to preach on the subject of missions. He preached this sermon Sunday morning, October 9, 1859, from Psa. cx. 2. Elder J. A. Huggins of the Moriah Association preached at the same time in a stand. The congregation was so large it could not get in the house.

The Itinerant Committee made a very important report at this session, and since this is a brief history of Baptist beginnings in this section, we give it as it appears in the minutes of 1859. The reader should notice very carefully the earnest expressions used in these reports, and the statistics. We owe our existence to the strenuous labors of those humble servants of God.

REPORT OF THE ITINERANT COMMITTEE.

The Itinerant Committee would respectfully report:

That they have kept their eye upon the field destitute of Baptist preaching within the bounds of the Association and adjoining country, and have endeavored to supply the destitution. With some difficulty they procured the services of

Elders A. L. Stough and S. J. Fincher. Elder Stough was in the employment of your Committee sixty-four days, during which time he preached thirty-eight sermons, delivered eighteen exhorotations, attended preaching forty-seven days, stayed all night with thirty-nine different families, with whom he held religious conversations and prayer, and traveled 897 miles.

Elder Fincher was engaged in Itinerant service forty-one days, preached twenty-eight sermons and traveled 515 miles. Our Itinerants have, with their accustomed zeal and efficiency, proclaimed the Gospel to hundreds who scarcely ever before heard Baptist preaching. Your Committee are fully satisfied that the prospects for good in the Itinerant field are of the most cheering character. For particulars we refer you to the report of our Itinerants.

All of which is respectfully submitted.

WILSON CHAMBERS,
K. C. TIMMONS,
TOWNLEY REDFEARN.

REPORT OF THE ITINERANTS.

Dear Brethren: The time has arrived when it becomes our duty to lay before you some account of our labors, as your Itinerants. We deem it important, in the first place, to state that the Committee appointed at the last Association to arrange preaching places, etc., for your Itinerants, neglected to discharge their duty; therefore we were left without instruction, both as to our field of labor and mode of operation. However, shortly after we received our appointment we made a tour together through the Counties of Union and Mecklenburg. Here we found many neigh-

borhoods which were wholly, or almost wholly, destitute of preaching. Indeed, the presumption is that two-thirds of our bounds are destitute of Baptist preaching. We made the best arrangement we possibly could, under the existing circumstances. We selected six of the most wealthy and influential neighborhoods, which points we endeavored to supply with preaching twice a month. We also held a meeting of days in connection with Hickory Grove Stand and South Bethany congregations. The congregations at both places were large and attentive. At the former place the number assembled on the first Sunday in last month could not have been less, we think, than 1,500, and it was soon easy to perceive that a better spirit than that of curiosity had prompted so large an attendance. We are informed that some ten or twelve were hopefully converted at this place, and some forty souls still seeking the way of life and salvation. This congregation will, in all probability, arrange for Baptist preaching every other Sabbath. At this place we had the assistance of Elder J. F. McLure. South Bethany is another important point. Here we have, through the generosity of a highly respected citizen, the use of a chapel once belonging to the Seceder Church. We commenced a meeting of days, including the second Sabbath in last month. The house, on Sabbath, could accommodate but little more than half the people. Our people at home might have seen an example here worthy of their imitation. A considerable time before the hour of preaching every man, woman and child was seated in the house, and the greater part of them engaged in singing, and that, too, with the "spirit and understanding." We invariably commenced preaching no less than one-half hour before the appointed time. The

people waited for the minister, and not the minister for the people. We have reason to hope, with an humble and grateful acknowledgment of the goodness of God, of having been the means of saving souls from death at this point. Did we not feel that there would be an impropriety in lengthening this report we would present facts connected with other points which ought to lead the friends to look upon this cause with greater favor, and prompt them to nobler acts of liberality. We think we have said enough to show that the state of the Itinerancy, notwithstanding it is comparatively in its infancy, is highly encouraging, and presents a striking example of what may be done. It must be borne in mind that much of our labor has been foundation work, and that with us it is still seed time. We are not to expect the rich harvests or the abundant crops before time is given it to grow and mature. In conclusion, we ask, shall this cause be lightly estimated by any who call themselves Missionary Baptists? All must clearly see that to neglect this field we neglect our best interest and safest policy; for the upholding of our sentiments here will reflect strength and honor back to ourselves. It is by this course our brethren in other associations have so successfully enlarged their borders and extended their principles. I hope we have too much self-respect to let this interest die for want of patronage. This, in some quarters, has been scanty. Let the whole Baptist family embraced within this Association rally around this interest—thus it will send forth an influence sacred and powerful—an influence which will glorify God in the salvation of souls.

Respectfully submitted,

A. L. STOUGH,
S. J. FINCHER.

A motion was made to combine the Brown Creek and the Pee Dee Association, but it was lost, and the two were left apart, as before.

There seemed to be a little confusion in the Monroe church about affiliating with Pedo Baptists. They had been working together there, but some one preached a sermon on baptism and threw the machinery out of gear, hence a query came up with the letter from that church, to-wit: Is pulpit affiliation with Pedo Baptists right? This was tabled for the present, but was brought up a little later in the session. The body did not give a direct answer, but postponed the question indefinitely.

An important change came about in this session. The Wadesboro church called for a letter of dismission to join the Pee Dee, and since Elder A. L. Stough was a member of this church, it meant that the Association lost him, too. Some very appropriate resolutions were adopted concerning this change. Bro. Stough was a man of exceptional ability, and it meant much for him to drop out of this body. The appointment of the Itinerants was taken out of the hands of the Itinerant Committee and the Itinerants were appointed by the Association. They were to have one dollar and fifty cents a day, as formerly, and must make reports of all the work done during the year. An Itinerant Committee was appointed, consisting of Brethren D. Rushing, J. Lee and D. A. Covington. Elder S. J. Fincher was chosen as the Associational Itinerant. The territory to be covered was left with him. The following is a list of the churches represented at this session and the names of the delegates:

Mount Olive—D. Rushing, W. Chambers, H. Grady.

Monroe—D. A. Covington, W. Broom, W. J. Willoughby.

Faulks—J. M. Green, S. H. Parker, A. Ashcraft.

Meadow Branch—S. Rowland, J. C. Griffin, H. Williams

Rocky River—S. P. Morton, C. Brooks, Uriah Staton.

Mineral Springs—J. D. Green, S. Rushing, T. K. Maness.

Shiloh—J. Hill, J. W. Benton, S. Secrest.

Cross Roads—Thomas Griffin.

Mount Moriah—L. H. Alsobrooks, W. M. Alsobrooks K. C. Timmons.

Philadelphia—J. Lee, V. T. Chears, J. J. Cox.

Charlotte—R. H. Griffith, B. R. Smith, W. A. Cook.

Waxhaw—S. J. Fincher, H. Godfrey, C. Broom.

Pleasant Valley—C. J. Kee, S. McLilly, C. E. Austin.

Olive Branch—J. E. W. Smith, J. J. Austin, J. S. Baucom.

Deep Creek—Wm. Webb, P. T. Huntley, W. D. Webb

Elizabeth—J. Baker, S. Baker, J. B. Timmons.

The churches reported seventy-five baptisms this year and a total membership of one thousand and forty-two.

We notice a strange thing in the list of churches given this year. In the session of 1858 a new church constituted in July was received. It was called Buck Hill. In this session no mention is made of this church in any way at all, but a new church, Pleasant Valley, is on the list, and since there is no record of its being received we conclude that the Buck Hill church changed its name to Pleasant Valley. There was an old church by this name, but all records of it have been lost. Since we cannot find anything better than the above, we give it that Buck Hill became Pleasant Val-

ley, and yet there is much difference between a hill and a valley.*

The session of 1860 was held with Waxhaw Baptist church October 12, 1916. The introductory sermon was preached by Elder A. L. Stough from Mar. 5:47, "What do ye more than they?" An intermission was given. The Moderator then called the sixth session of the Brown Creek Association to order. The letters were read by Elders A. L. Stough and R. H. Griffith. The following churches were represented and delegates were present:

Mount Olive—W. Chambers, T. Redfearn.

Monroe—D. A. Covington, J. F. McLure, B. Chears.

Faulks—A. Ashcraft, S. H. Parker, J. C. Myers.

Meadow Branch—W. J. T. Mask, John C. Williams, C. P. Griffin.

Rocky River—Uriah Staton.

Cross Roads—Thos. M. Griffin.

Mount Moriah—K. C. Timmons, L. H. Alsobrooks.

Philadelphia—V. T. Chears, J. J. Cox.

Mineral Springs—John D. Green.

Charlotte—R. H. Griffith, L. H. Smith.

Waxhaw—S. J. Fincher, T. W. Saunders, J. C. Austin.

Pleasant Valley—T. W. Kendrick.

Olive Branch—J. E. Smith, C. W. Baucom, H. R. Pritchard.

Deep Creek—W. D. Webb, Elijah Huntley, A. J. Johnson.

Elizabeth—T. M. Baker.

Shiloh—N. Funderburk, Osborne Harget.

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*Note what is said about it on a former page.

The following were elected to fill the offices: D. A. Covington, Moderator; B. Chears, Clerk, and W. Chambers, Treasurer. The Executive Committee were: D. A. Covington and R. H. Griffith. Elders S. J. Fincher, A. L. Stough. E. L. Davis and P. Snider were appointed associational missionaries. Several visiting brethren were present at this session. Among them was the distinguished Elder Thomas Mason of the Charleston Association, who made a thrilling speech on "The Importance of Building a Church House at Lancasterville,* S. C." Several contributed to the enterprise.

The aged J. T. Copeland was present from the Moriah Association. The brethren gave him a purse of $18.

The following resolution was adopted by the Association:

Resolved, That the churches composing this Association be affectionately requested to appoint three delegates from each church to meet with the ministers in the bounds of this Association at Mount Olive, Anson County, N. C., on Friday before the next fifth Sunday, for the purpose of organizing a Union Meeting. Elder S. Head was appointed to preach the introductory sermon and Elder A. L. Stough the missionary sermon.

This is the first notice given of a Union Meeting. Before this time the Association was the only general meeting of the churches.

The former Clerk of this Association died during this year. Some very appropriate resolutions were offered relative to his work as a Christian and as Clerk of this body. We refer to Bro. J. M. Green.

*This is now Lancaster.

Elder A. L. Stough preached the annual sermon on Baptism, taking for a text Matt. iii. 13, "Then cometh Jesus from Galilee to Jordon unto John to be baptized of him." The minutes declare that he preached with more than his accustomed ability and zeal, and although the day was very cool, the large congregation listened patiently to him for the space of two hours. Many of his hearers were deeply affected.

To show how arduous were the labors of the old servants of God who planted the standard of Calvary in this section we give the Itinerant's report for this year. This was made by Elder S. J. Fincher.

ITINERANT'S REPORT.

Dear Brethren: According to a resolution of the Brown Creek Association, it becomes my duty to submit to you my annual reports as your Missionary. I have been everywhere kindly received and encouraged. Our cause is undoubtedly advancing, much of the former prejudice has been removed. I have had calls enough for four or five active and zealous missionaries. The friends at the Black Stand (be it said to their praise) have built a comfortable house of worship. The brethren and sisters of this place desire to be constituted into a regular Baptist church. The congregation at South Bethany continues large and attentive, and have made arrangements for Baptist preaching without any further assistance from the Association.

Owing to the distance, and the many pressing calls nearer home, I have in some degree neglected Hickory Grove Stand congregation. I intended to make up this loss by holding protracted meetings at this place, but I

failed in securing the assistance of Brother Stough, which I regret very much, for he can in my opinion do more good in this field than any other man.

There are several other important points which I cannot mention now. for fear my report will be too long. The Macedonian cry is heard in almost every direction, "Come over and help us."

As your missionary I have traveled 130 days, during which time I preached 190 sermons, visited 85 families, with whom I held religious conversation and prayer, and traveled 1,660 miles.

Elder A. L. Stough labored faithfully with me in protracted meetings 22 days with good effect. By request he preached a sermon on the distinctive principles of the Baptist church, which has induced several to change their sentiments, and manifest a preference for the Baptist church.

All of which is respectfully submitted.

S. J. FINCHER.

Elder J. F. McLure was appointed colporter for the Association. His appointment was to be endorsed by the Baptist State Convention. He was to travel throughout the bounds of the Association and distribute books, tracts, etc., and talk and pray with everyone possible. His work was in no way to conflict with that of the Itinerants. This was a splendid movement, and we feel sure that it resulted in much good to the cause of Christ in this Association. We need a thing of this kind today. We are able to do this work now; then it was a struggle. They had the enthusiasm; we have it not.

CHAPTER V.

THE SESSIONS OF 1861-1864.—THE BLOODY PERIOD—RELIGION ON THE DECLINE—NEARLY ALL OF THE MALES IN THE WAR—GLOOM OVER OUR COUNTRY.

The session of 1861 was held at Philadelphia Baptist church, beginning October 11th and continuing until the 13th.

The introductory sermon was preached by Elder S. J. Fincher from Exodus xiv. 15, "Speak unto the children of Israel, that they go forward."

The usual order of business was followed. One new church presented a letter. It was Bethel, which had been recently organized. This letter was presented by the delegates, S. H. Parker, James Bivens and J. S. Marsh. The church was unanimously received. The officers of the former session were elected. The following churches were represented by the delegates whose names appear opposite the name of the church:

Mount Olive—T. Redfearn, R. D. Rushing, T. L. Doster.
Monroe—D. A. Covington, B. Chears, J. F. McLure.
Faulks—J. G. Myers. W. Newsom.
Meadow Branch—H. Bivens, Jas. C. Williams.
Rocky River—S. P. Morton, R. N. Allen, Uriah Staton.
Cross Roads—Thos. Griffin.
Mt. Moriah—K. C. Timmons, L. H. Alsobrooks, W. H. Alsobrooks.

Philadelphia—J. P. Gathings, J. Lee, B. Parker.

Mineral Springs—S. J. Fincher, J. D. Green, S. Rushing.

Charlotte—No delegates.

Waxhaw—R. S. Huntley, T. W. Saunders, S. Head.

Pleasant Valley—No delegates.

Olive Branch—J. E. W. Smith, G. W. Baucom, J. S. Baucom.

Deep Creek—Elijah Huntley, Elisha Gullege, A. J. Johnson.

Elizabeth—T. M. Baker.

Shiloh—S. B. Thompson, Abraham Helms.

The colporter, J. F. McLure, reported sixty days' work, during which time he preached twenty-one sermons, visited eighty-four families, gave away nine Bibles, distributed nineteen hundred and forty-six pages of tracts, sold $125 worth of religious books, traveled five hundred and six miles, and had four Sabbath schools organized, sold two Sabbath school libraries, and still had $150 worth of good books on hand.

Since this Association now has a magnificent high school, it is very necessary that we notice how it came about. For us to do this we must see the spirit of those who labored here before our day. They believed in education, and did all they could to promote it.

The following report, prepared by Bro. B. Chears, shows just how this body stood on the question of education in 1861. It is a splendid report, as you may see:

"Education, in the largest acceptation of the term, is the training of our whole nature, and begins at home in the nursery. In its more restricted and common use, educa-

tion is the cultivation of the intellect, that noble endowment by which we take in a knowledge of all things in the material and moral world.

I shall not stop here to urge the importance of general education in a worldly point of view, for that is felt and acknowledged by all. A taste for learning is rapidly diffusing itself throughout our country, and parents are generally exerting themselves to educate their children in order that they may occupy an honorable and profitable position in society.

But while we as parents are anxious about the education of our children, we as Baptists seem to be very indifferent about the education of our ministers. If there is any interest that we should love and cherish it is that of an educated ministry. Where should we desire to find learning if not among our ministers? What work is there that requires superior wisdom and profounder knowledge than that of preaching the gospel? To ministers belong the dispensing of the mysteries of the kingdom of heaven —the rightly dividing of the word of truth, and the unraveling and explaining to a perplexed enquirer the mysterious portions of the Bible. Ministers are expected to understand the most abstruse dialect spoken on earth, to grapple with the strongest system of idolatry, to assail the acutest philosophers—to war with the most inveterate prejudices—to confute the most learned and plausible creeds of infidelity, and to preach the gospel of Christ with such power and effect that Christians will be revived, backsliders reclaimed, atheists confounded, deists astonished, and the proud heart of rebellious sinners brought with meek submission to the cross of Jesus.

And how can all this be done save by men who study and are inured to habits of investigation? And to study and investigate to advantage, the mind of the minister must be properly cultivated.

Besides the above considerations so hastily referred to we would add that the greatest difficulty we have to contend with in supplying these places destitute of Baptist preaching arises from the want of ministers possessing the necessary qualifications. Can an unlearned preacher successfully introduce the cardinal principles of our church into an intelligent community where he must ever be contending with the ministers of denominations who possess all the advantages of a thorough education? Certainly not. That preachers of limited literary attainments have been eminently useful, we are happy to know and ready to admit. We would cast no reflection on these excellent men. But most of them feel the great disadvantage under which they labor, and know full well that their arduous efforts would have been more efficient and commanding had their minds been thoroughly trained for the great work. The time was when there was but little attention paid to the cultivation of the mind, but we now live in an age of general improvement. Every department of the arts and sciences is receiving a new impulse, and education is shedding a powerful influence over all civilization, and knowledge and learning are diffusing themselves throughout the whole country.

Other denominations, seeing the great improvement of the age, are sending out in every direction their ministers with enlarged views and liberal education, and the world, becoming refined and intelligent, will go out to hear those men preach the word of God, who possess the most com-

manding talents and the best cultivated minds. Then, if we wish to sustained ourselves as a great denomination, we, too, must thoroughly train the minds of our ministers and enable them to keep pace with the general and increasing intelligence of the age."

A very interesting paper was presented by Elder A. L. Stough. It was on the "Nature and Design of An Association." We give it as it appeared in the minutes of 1861:

I beg leave to offer the following, which was drawn up by the direction of the Dover Baptist Association, Virginia, by a committee appointed for that purpose, and recommended by the Association as a help to the churches at the session held in 1824:

1. An Association consists of delegates or messengers from different churches, which have agreed to associate together, at stated times, for the purpose of uniting their deliberations and counsels, in order to promote their own spiritual interests and the good of the common cause.

2. An Association is considered by us merely in the light of an advising council, for as, according to our views, the independence of churches, and their consequent right of self-government, are clearly established in the New Testament, no authority is vested in an Association to enforce their decisions on the churches, nor can they inflict any other penalty on a church than that of exclusion from their body as an Association.

3. It is the province of an Association to deliberate on all such matters as may be proposed by the churches composing that body, as well as on others which may be regularly suggested among themselves, as conducive to the general interest of Zion or the particular interest of any

part of the body, and to offer the result of their united deliberations, by way of advice to the churches.

4. Though, we before stated, the Association can assume no power to enforce these counsels or decisions, it is certainly due from the churches to pay a respectful attention to the advice thus offered them, and not wilfully to slight, or negligently to overlook, what they have reason to believe is the fruit of good will towards them, and of zeal for the cause of God.

Many have forgotten the real purpose of the Association, so we give the above to "stir up" the pure minds of the brethren by way of remembrance.

This year saw the beginning of the terrible war between the States. At this time it looked like the South was going to whip the North. Only a few of our men had fallen; our homes had not been made to feel the pangs of war to any great extent, but gloom was settling down on many things, and a few were beginning to realize that darker days were before us. In the report on Requests and Queries we find the following: "In the letter of correspondence from the Moriah Association we find it recommended that the second Sabbath, at 10 a. m. in each month, be set apart for special prayer for the welfare of our soldiers and the good of our country." A motion was made that the body meet at 9 o'clock Sunday to hold special prayer for our country and our soldiers. The motion was carried. This was during the morning session, and before the afternoon session was closed another motion was made requesting each church in the Association to spend one hour in prayer for our soldiers on regular meeting days. The question was not settled, but when the body met Monday morning it was

brought up again, and the following was agreed upon: The churches of this Association are hereby recommended to spend one hour in special prayer in behalf of our soldiers and country on the Sabbath of their regular preaching. This shows how sorrow was coming upon our people. They naturally turn to God in prayer when they are in trouble. On Sunday at 10 o'clock a large congregation assembled under the Arbor and spent one hour in prayer for our soldiers, Elders S. P. Morton, S. J. Fincher and A. L. Stough leading. Before the session closed several warm speeches were made, especially by Elder S. Head and Elder A. L. Stough. The Moderator made some remarks also. After this it was resolved by the body that the brethren and friends present be invited to assist in supplying the North Carolina soldiers with the word of life, or with Bibles and Testaments, and $34.25 was subscribed before the Association adjourned. This was a trying time on our denomination, but we passed through it all, and still live. A very noted preacher attended this session. It was Elder B. F. Whilden, formerly a missionary to China. He took Elder Stough's place on Sunday and preached a stirring sermon on Missions from a text found in Daniel ii. 44. A collection was taken, amounting to $12.65. This service was under the old Arbor. Elder S. J. Fincher preached at the same time in the house.

In the report on Requests and Queries we find that the Monroe church was considering building a parsonage. They asked the Association to aid them in this notable enterprise. This was the first parsonage ever planned by a church in this Association, and seemed to have appealed very forcibly to the brethren, as Elder A. L. Stough was appointed to

solicit subscriptions for it. T. Redfearn, J. Lee and A. L. Stough were appointed to confer with Bro. W. A. Covington to ascertain the cost of the contemplated parsonage and the terms of subscription. We suppose the enterprise was a success, as a parsonage was built. We cannot say that it was built at this time, but they had one here at an early date, so this move must have resulted in the erection of it.

The entire Association raised the following amounts for the objects to which they then contributed: Home Missions, $83; Ministers, $27.20; Colportage, $18.02. They were in such a financial strain then that one dollar meant more to them than ten dollars means to us today. We think we have increased in liberality, and in some cases we have, but those old brethren were poor and could not get money so easily as we can. I believe they were more liberal than we. The Association at this time consisted of seventeen churches, eleven pastors, and had thirty-eight delegates present. During the year fifty had been added by baptism, thirty-nine by letter, and two were restored. The Association made a net gain of fifteen. It now had 1,084 members.

The session of 1862 was held with Deep Creek Church October 10th. Everything at this time showed signs of war. The minutes were very poorly printed, and do not contain much matter. Two of the leading figures of this Association were in the war. We refer to Elder A. L. Stough, who was a chaplain in the Confederate army at this time, and Bro. R. D. Rushing was a soldier. Bro. Stough had been so active in this Association until he became a part of it, so when he missed it caused quite a gap in the body.

The following delegates were enrolled:

Mount Olive—T. Redfearn, W. Chambers, O. T. Collins.

Monoe—D. A. Covington.

Meadow Branch—J. Perry, S. Rowland, J. C. Griffin.

Faulks—W. Newsome, J. Myers.

Rocky River—S. P. Morton, N. Staton, R. N. Allen.

Cross Roads—T. Griffin.

Mount Moriah—S. H. Alsobrook, K. C. Timmons.

Philadelphia—J. P. Gathings, V. T. Chears.

Mineral Springs—S. J. Fincher, S. Rushing, J. D. Green.

Charlotte—Not represented.

Waxhaw—W. Godfrey, S. Head, T. Barnes.

Pleasant Valley—Not represented.

Olive Branch—J. J. Austin, J. S. Baucom, C. T. Baucom.

Deep Creek—G. Huntley, W. Webb, E. Gullege.

Elizabeth—J. Baker, C. Hendrick, W. Brantley.

Shiloh—J. F. McLure, by proxy.

Bethel—A. Ashcraft, J. Bivens, S. H. Parker.

The election of officers for the session resulted in D. A. Covington, Moderator, and V. T. Chears, Clerk. W. Chambers resigned as Treasurer and T. Redfearn was elected in his stead. No new church petitioned for membership at this session.

The visiting brethren were very scarce at this session. The only ones we find were Elder Thomas Mason and Elder B. F. Whilden from the Charleston Association. The Sabbath was very rainy. But few people gathered. Elder B. F. Whilden entertained those who came in the church house. None of the Associational sermons were preached; there was no collection for missions.

The first report on Foreign Missions was made at this session. We give the report in full because of this. It is a piece of literature that ought to be preserved. It was gotten out by Elder S. Head, or we suppose it was. The minutes of this session are so poor that we cannot determine much by them. The following is the report as published in the minutes:

ESSAY ON FOREIGN MISSIONS.

Dear Brethren: Allow me to offer a few remarks on Missions from the following Scripture: "That we might be fellow-helpers to the truth."—Third Epistle of John, first chapter, latter clause of the eighth verse.

In the context the beloved disciple, John, was commending the piety and hospitality of Gaius, whom he loved much in the truth. The apostle expresses a very earnest wish that he might prosper in temporal as well as spiritual things; to use hospitality, even to a stranger, was a Christian duty much insisted on by the early disciples. It was regarded as a proof of discipleship. The apostle Paul, in speaking of the qualifications of deacons, uses the following language: "I have washed the Saint's feet," etc.—1 Tim., 5th chap., 10th v. The apostle expresses great joy at hearing the conduct of this beloved disciple towards these brethren who evidently were missionaries to the Gentiles to bring them forward in this way was doing well. These brethren had left all for the kingdom of Heaven's sake. They had consecrated themselves holy to the preaching of the Gospel of Christ; hence, to forward them on their way, was to aid in the glorious work of extending the Redeemer's kingdom on earth. If, then, Gaius done a good work—

if he had aided in carrying forward the truth—the apostle adds that we should do likewise, that we might be fellow-helpers to the truth by the truth. Here is meant the Word of God, that Word which the apostle Paul declares to be the power of God unto salvation to every one that believeth, etc. But the worthy apostle included himself and all true disciples of Christ, and we conclude from this that whatever was the duty of Christians then is the duty of Christians now, but should any doubt, we think these words, viz., "If any man will be my disciple let him deny himself, take up his cross and follow me." Luke ix., 23. Here the Savior makes it binding upon the disciples to follow him. He does not say of Peter, James, or John, but if any man. Hence no particular individual is meant, but all who will be his disciples must use a self-denial—must bear the Cross—must come after him, not for a short time, not during a revival, nor even for a day, but it must be an every-day business—"Be thou faithful unto death," is the language of the blessed Master—Rev. ii. 10. Follow me. Oh, how much is meant by this expression. Follow Him, who left the shining courts of glory—Him who, though He was rich, yet for our sake became poor that we, through His poverty might be rich—II. Cor. viii. 9. Yes, we are brethren, and to follow Him who said freely ye have received freely give him who led a life of self-denial and poverty that he might enrich others—denied himself a place where to lay his head that we might possess a home forever in heaven—Him who said, he that loveth father or mother more than me is not worthy of me, etc.—Matt. x. 37.

And now, my brethren of Brown Creek Association, in conclusion, allow me to propound a few questions for our

mutual benefit: Are we walking in the truth like the beloved Gaius? Are we helping forward the heralds of the cross? Do we receive such? Do we administer to their bodily wants? Do we inquire for them, that their hands may be strengthened? Do we live a life of self-denial? Are we bearing our cross after him—Christ? Do we follow him, our leader, fully? Like him, is it our meat and drink to do our heavenly father's will? Are we like him, constantly going about doing good? Do we remember the words of our blessed Master, "That it is more blessed to give than to receive"? Do we remember him who though was rich yet for our sake became poor, that we, through his poverty, might be rich? Do we remember the command of our Lord, which is just in the form of an exhortation, "Freely ye have received, freely give"? In short, are we influenced by the mind that was in Christ endeavoring to imitate the good example of Gaius, that we may thus be fellow-helpers to the truth? Have we, in imitation of our Lord and Master, dedicated ourselves, our time, our property, our all, to the great work of converting the world to God? Do we recognize the great truth that the kingdoms of this world are to be converted to God through the instrumentality of the Church?—that the church is composed of old converted individuals living in obedience to the commands of Christ as given in the New Testament. If, then, the Church is compared to a body of which Christ is the head, it follows, most certainly, that all the members will be influenced and controlled by the head. Are we influenced by the will of God in all that we do, as members of the Church, as members of the Brown Creek Association? If so, the time is near at hand when we shall reap

a glorious reward in heaven; but if not, in vain do we profess to be his disciples, in vain do we meet as an Association of Churches.

May the Great Head of the Church help us to awake from our lethargy, that we so labor as to be fellow-helpers to the truth.

The following report is of interest:

REPORT ON REQUESTS AND QUERIES.

The Committee on Requests and Queries make the following report:

In looking over and examining the letters sent up to this Association by the different churches composing this body, we find in the greater number of them an earnest request that prayer may be made by the Association for them. We find in the general features of the letters sent up by the churches to this Association, and impressive of deep feeling, a voice of mourning, lamentation and woe. They bring up afresh in our minds that we are in the midst of a cruel war, and point to the fact that some of their loved ones have fallen by, and some are yet exposed to the ravages of war. Dear brethren, this should prove us—Him who is the source of all help and a sure support in every time of need. Then, to the God of battles and of nations, let our most fervent aspirations and prayers arise in the behalf of our beloved country and loved ones. We see nothng further of interest expressed in these letters sent up, and have nothing more for the present to bring to the notice of your body.

All of which is respectfully submitted.

October 11, 1862. S. H. ALSOBROOKS, Chairman.

The clerk got his manuscript lost in his first attempt at getting the minutes published and had to prepare a second manuscript. He could not get all his data, so the minutes are incomplete. There are no minutes of 1863 and 1864, so far as we have been able to determine. If minutes were published they are lost. These sessions met, but we cannot say what they did.

The session of 1863 met with Mount Olive church. Elder S. J. Fincher preached the introductory sermon. We are sorry that we are not able to ascertain these important facts. We very much doubt that a minute of either session was gotten out.

The question of feet washing was sprung in this session by Elder J. F. McLure. He offered the following resolutions: "Resolved, that their Association believes foot washing a scriptural, practical duty of the Church of Christ, and earnestly recommends its adoption by the churches composing this body."

The resolution was lost. The brethren decided they would not wash feet.

The minutes of this session do not give the membership of the churches, nor the number baptized, so we pass on without making any attempt toward this point.

CHAPTER VI.

THE SESSION OF 1865-66—RECONSTRUCTION PERIOD—MEMBERSHIP NOT DECREASED—CHURCHES FEEL NEED OF A REVIVAL.

We cannot say much about the sessions of 1864. The minutes cannot be found. The only reference we have of this session is in the minutes of 1865. It is stated that Elder A. L. Stough was Moderator and V. T. Chears Clerk. We thought that Bro. Chears could give us some idea of the session, and tell where it was held, but he has been to so many associations, and is quite feeble now, being past his eightieth year, he does not remember anything about this session. The only thing we have to rely upon is the file of minutes we have secured, and since the minutes of the early sessions are so incomplete we just cannot give anything that ought to be mentioned here.

The session of 1865 met with Elizabeth Baptist church, in Chesterfield County, S. C. This church was a member of this Association at this time. It met October 6th, and continued for four days. The introductory sermon was preached by Elder S. P. Morton from 1 John iv. 8, "For God is love." D. A. Covington was chosen for Moderator and Bro. W. D. Webb for Clerk.

One new church was admitted this time. It was the recently organized church at Deep Springs, in Anson County.

The following delegates were present:

Monroe—J. F. McLure, D. A. Covington.
Faulks—Wm. Newsome, R. Pope, Wm. Collins.
Meadow Branch—T. W. Griffin, J. Perry.
Rocky River—S. P. Morton, J. Curlee.
Mineral Springs—S. J. Fincher, J. D. Green, S. Rushing.
Shiloh—J. W. Benton.
Cross Roads—No delegates.
Mount Moriah—K. C. Timmons, D. Rushing, J. A. Lowery.
Philadelphia—V. T. Chears.
Charlotte—S. J. Fincher.
Waxhaw—Y. J. M. Yarbrough.
Pleasant Valley—A. L. Stough, J. C. Russell, R. Orr.
Olive Branch—G. W. Baucom, M. B. Simpson, E. Gaddy.
Deep Creek—W. D. Webb, E. Gullege, J. T. Marsh.
Elizabeth—S. Head, G. W. Huntley, J. Baker.
Bethel—S. H. Parker, H. T. Meggs, S. Ross.
Concord—No delegates.
Deep Springs—J. Caudle, J. Phifer.

Concord was only a mission point at this time. The first mention made of it was in the missionary's report made to this body.

MISSIONARY'S REPORT.

According to a standing resolution of this Association, it becomes my duty to lay before you my Annual Missionary Report. I have labored with the church at Concord about three-fourths of the past associational year. There has been a continued manifestation on the part of the

church and congregation at that place to receive the truth as it is in Jesus; but owing to the distracted condition of the country there has not been that degree of prosperity in the church that was anticipated by your Missionary. The congregations are large and attentive. Two members only have been added, and one has died. As the church letter will set forth the condition and statistics of the church, I will conclude this report by humbly submitting to you the importance of continuing to that lone church your fostering care, by your prayers and money.

Respectfully submitted.

J. F. McLURE.

The Committee on Arrangements offered a report to be a permanent guide for the Association in the future, which, on motion, was adopted, and ordered to be inserted in the minutes.

The following is the report:

STANDING RULES OF ORDER OF BUSINESS.

1. Introductory sermon.
2. Association called to order.
3. Reading of the Letters from the Churches and Enrolling the Names of Delegates.
4. Election of Moderator and Clerk.
5. Admission of New Churches.
6. Invitation to Visiting Brethren and Corresponding Messengers.
7. Appointment of Committee on Finance.
8. Appointment of Committee on Request and Queries.

9. Appointment of Committee on Religious Exercises.

10. Report of Corresponding Messengers.

11. Appointment of Corresponding Messengers.

12. Reports—First, Missions; second, Education; third, Periodicals; fourth, Sabbath Schools; fifth, Ministerial Support.

13. Appointment of Writers on Missions, Education, Peridoicals, Sabbath Schools, and Ministerial Support.

14. Missionary's Report.

15. Appointment of Place of Next Association.

16. Appointment of Preachers for Next Association.

17. Report of Committee on Finance.

18. Report on Requests and Queries.

19. Reports of Committees not elsewhere called for.

20. Deferred and Unfinished Business.

21. Miscellaneous Business.

22. Adjournment.

The Brown Creek Association had always been very careful to keep up a correspondence with all the associations around it. Messengers were sent to the Moriah, Pee Dee, Charleston, Kings Mountain, Broad River, Welsh Neck, and the Yadkin annually. They, in return, would send messengers to the Brown Creek. This custom aided greatly in keeping the associations interesting. It was much better than our present plan. The attendance was large, but it enabled the Baptists to know one another better than they now do.

These messengers some times would carry a letter with them. This letter was a report of the work done by the churches of the entire Association. It made the Association

a little on the order of a State Convention. At the session of 1865 a motion was made to append a corresponding letter to each minute hereafter; then the minute could be used, instead of having a letter prepared for each set of messengers. That the young Baptists may understand what is meant by corresponding letter we give the first one prepared for the minutes of this Association by Elder A. L. Stough:

CORRESPONDING LETTER.

Dear Brethren: Through a well-ordered and kind Providence we have again been permitted to come together as an Association, to inquire after the best means for promoting the interest of our beloved Zion, and to transact business, as we conceive, for the Lord—business connected with eternity—in which we are personally concerned. Our session convened under favorable circumstances—the weather very fine and the delegation tolerably full. One new church was admitted. The reports from the churches show some degree of prosperity. Some of the churches have been blessed with revivals and considerable additions to their members. The churches remain firm in the great doctrines of the gospel.

The object of this Epistle is not so much to show what has been done—for this our Minutes show—as to invite from you a continuance of your correspondence to the end that our Christian union may be promoted. We regard this both as a Christian privilege and a Christian duty. We are sorry to say that we had the aid of only one Association—namely, the Moriah. We hope, in future, that our sister associations will appoint such brethren as will fill their appointments. We shall be happy, brethren, to receive your

visits as heretofore. We have appointed Corresponding Messengers, and hope many of them may be in attendance at your respective sessions, for Christian fellowship is pleasant, cheering, and encouraging. Our next session will be held with the Bethel church, Union county, N. C., commencing on Friday before the second Lord's day in October, 1866.

That we may be permitted to meet you there, to propose and execute for the Master's work, is our heartfelt prayer.

Grace, mercy and peace to all who love the Lord Jesus Christ in sincerity and truth.

The Brown Creek Association at this time was beginning to get awake on the Sunday School question, and from the general tenor of the minutes there must have been many of the churches without a Sunday School. Many strong resolutions had been offered, and such men as Stough, McLure, Davis and Head had made appeal after appeal for the establishment of schools in every church. At this session a resolution was made to advance this work in every church, to make annual reports to the Association of the work done, and that an hour be given this noble work on Lord's Day morning of the Association. The efforts thus put forth by our ancient brethren did good, but many have not been awakened as yet. We have the same difficulties to contend with that they had then.

The Lord's Day was fair and bright. A large crowd assembled to hear Elder A. L. Stough in the church, and Elder Samuel P. Morton in the academy. Elder Stough's text was Matt. xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul; or what

shall a man give in exchange for his soul?" Much good was accomplished. Four sermons were preached during the day. Elders J. F. McLure and J. C. Russell preached in the afternoon.

The question of caring for our old preachers was brought up at this session, but the country was so torn up by the war and financial conditions were so bad that it was deferred until a later day.

A recommendation was made to commune with the church at Bethel during the session, but conditions did not admit it. This same plan had been tried when the Association last met with Mount Olive Church, but it failed there, as it did at Bethel. This is not scriptural anyway according to our understanding of the ordinance. You cannot administer the Lord's Supper to a mixed crowd. It cannot be given to members over whom you do not hold discipline. Baptists think they hold restricted communion, but they forget that it ought to be restricted to the church where it is administered.

This Association was now composed of 18 churches. It had 38 delegates present, 12 pastors, and made a net gain of 91 members. It now numbered 1,277.

The Brown Creek Association met in its twelfth annual session with the Bethel Baptist church October 12, 1866. This session showed some changes in the general working of the body. We will try to mention them later on in this chapter.

The introductory sermon was preached by Elder A. L. Stough. He was not the appointee, but preached by request. His text was Acts xii. 24. After this introductory sermon the former Moderator, D. A. Covington, appointed

Elders A. L. Stough and W. F. Brasington reading clerks. The letters of the churches were called for and read. A quorum of the churches being present, they proceeded to organize. Bro. D. A. Covington had served nine years as Moderator, so he declined re-election. Elder Silas J. Fincher was duly elected in his stead, and W. D. Webb Clerk.

Rocky Mount and Corinth churches were received. Elder W. F. Brasington, Moderator of the Moriah Association, and Elder John Davis, a messenger from the Pee Dee, were welcomed to seats with us.

Elder J. F. McLure died during the year. Elder A. Stough made the report on missions for him.

The state of religion seems to have been very poor at this time, but a hopeful note was sounded. Nearly every church in this Association asked that it be remembered in prayer. They felt their need of prayer, and because of this they made request.

The Faulk's letter asked that the Association adopt some plan by which brethren of different churches who have difficulties may be handled. The Association took the matter under consideration, and reported as follows: "In answer to the third article in the report of Request and Queries we recommend that the gospel rule laid down in the eighteenth chapter of Matthew be applied where difficulties exist between brethren of different churches of same faith and order." This was a wise solution of the matter.

The church had planned to commune at this session of the Association, but the service was omitted. The Association paid the widow of the late Elder J. F. McLure twenty-five dollars for his labors as missionary of the Brown Creek Association. The Association also took a collection for

Bro. McLure's family. This collection amounted to sixteen dollars.

The report on Ministerial Support, made by Elder A. L. Stough at this session, is so fine that we feel that we ought to give it in full, so read the following:

MINISTERIAL REPORT.

There is, perhaps, no duty more clearly taught in the New Testament than that of Ministerial Support. When Christ sent out his disciples he bade them to take nothing for their journey, saying "that the laborer was worthy of his hire."—Luke x. 1-7. And yet how many ministers are left to struggle almost alone and support themselves as best they can. Even the church at Corinth, on which the Apostle Paul had bestowed much labor, had treated him in this ungrateful manner. How did he act in reference to such conduct? Did he from a false delicacy, or from being suspected of sinister motives, hold his peace? No! He faithfully instructed them on this subject. In the ninth chapter of his Epistle to this church he enforces this duty from the nature of the case; from the authority of the Scriptures; from the examples of the priest under the Jewish law, and from the express precepts of Jesus Christ, which, taken together, are wholly unanswerable.

1. From the nature of the case, verse 7.—His meaning was, doubtless, to say that those who give themselves to the prosecution of any worldly business expect to live by it, and it is just and reasonable that they should. As the soldier is supported by his country, and the wine-dresser eats of the fruit which he cultivates, and the shepherd drinks the milk of the flock which he tends, so the Christian min-

ister is to be supported by those on whom he bestows his labors. "Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. xi. 6. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—I. Cor., 9th ch., 11th v.

The primitive ministers of Christ, as already stated, were sent forth to their ardent work without any provision for their support, except that which might be furnished by the persons to whom they preached on this equitable, well understood and generally admitted principle, that the laborer is entitled to his reward. This provision has in it nothing of the rating of charity; it is an act of the strictest justice, a discharge of one of the plainest Christian obligations. It is the reward of labor, called a "hire" (Luke, 10th ch., 7th v.), called "wages." (See Cor., 11th ch., 8th v.)

In the ordinary affairs of life we recognize the obligation to supply the wants of those who devote themselves to our service.

We would not think of asking a mechanic, or an overseer, to devote his time and skill to our service merely for his food and clothing. And yet how many are unwilling, even on such terms, to sustain those who act as their servants for Christ's sake? Thus rating the value of spiritual things ministered to them by God's men at less than they do temporal things ministered to them by others. How can we content ourselves with granting less than a competent and comfortable support to the preachers, and that not grudgingly, but at least with as much cheerfulness as we feel in paying other debts?

Again, we ask, is it right to see men wearing themselves out in the service of the church, and when they die leave their families destitute, virtually beggars, dependent on the cold charities of an unfeeling world?

2. The second argument used by the Apostle was founded upon some provisions in the Jewish law, verses 8-10. To starve the laboring ox is inhuman, and was, therefore, divinely forbidden. But is it less unjust or cruel to starve ministers of Christ than oxen? Surely, if every sentiment of justice has not been extinguished in our bosoms, we will admit the claims of our pastors to a treatment as human and kind as that which the voice of God pronounces due to beasts.

How plainly Paul spoke here? For our sakes no doubt this is written. He says—and why? He assigns his reason: "That he that ploweth should plow in hope," etc., not only in hope of a crop, but in hope of a support while at work. The argument is a convincing one, and the instruction contained here is very manifest.

3. Paul's third argument is taken from a custom in the old Jewish establishment—verse 13. Provision was made by divine appointment, under legal dispensation, for the support of the priesthood (Deut. 18th chap., 1-6 verse). It is plain, therefore, that ample provision was made under the Jewish law for all the priesthood, and the argument of Paul here goes to show that Christian ministers, waiting, as they do at the altar, are equally entitled to a competent support.

4. One other argument was used by Paul on this occasion. He asserts the comfortable support of ministers to be an institution of Christ (verse 14). The Apostle thus asserts that the support of ministers is the will of Christ—

"Even so hath the Lord ordained." How criminal, then, for any people to deny the claim, or withhold when it is within the power of their hands, "that they which preach the Gospel shall live of the Gospel." Here we have not only the duty but also the measure of support—"Live of the Gospel." Not a mere pittance grudgingly dealt out. Ministers should be enabled to say to their churches, as the Apostle said to the liberal saints at Phillippi, "But I have all, and abound," etc.—Philip., 4th chap., 18th verse. Common sense and common prudence will dictate that a minister's support should be such as to enable him and his family, if he has one, to live not only in comfort, but enable him to educate his children, and to make suitable provision for his family's support when he can no longer provide for them.

We have briefly stated the argument of the Apostle on this important subject, and we may here add that the bad effects of neglecting this duty furnishes another strong argument for performing this duty.

1. Without a competent support it is absolutely impossible for any mortal man to perform all the duties of a pastor or an embassador for Christ. He is to give himself wholly to the work, to make full proof of his ministry, to preach publicly and from house to house; to be constant in season and out of season; to feed the flock over which the Holy Ghost has made him overseer, and to watch for souls as one who must give an account. All this he is bound to do. How can he do all this when he is compelled to resort for subsistence to secular employment? To devote himself to the varied, arduous and momentous duties of his calling his wants must be supplied. Without this he will of necessity slightly perform or else wholly neglect some of

the important duties of the Christian pastor to the detriment of immortal souls.

2. The neglect of ministerial support cripples the energies of a minister, destroys his usefulness. It cannot be that a man who has to be entangled with the distracting cares of a farm, or be busy from morning till night with merchandise, or in a workshop, or to toil in a school, and after exhausting his health and spirits all the week, he rides off some 10, 15, 20 or 30 miles on the Sabbath to preach to a people who have not enough love for their minister to contribute out of their abundance a little bread for his family, and at the same time harassed with debts which he cannot pay. We say a man under such circumstances cannot preach the Gospel with power and effect.

In many instances, if the preacher goes into the pulpit on the Lord's day morning, he will most likely see some in the congregation to whom he is indebted, and whose duns are yet in his ears, and who are, perhaps, beginning to doubt his willingness to pay. Need I stop here to tell how a man preaches under such circumstances? Even the most stupid and inexperienced can foresee the result.

Let me inquire what is the cause of so many destitute churches—the present scarcity of ministers? What but this in part be the cause that a duty so reasonable, so plainly laid down in the word of God, is so little regarded? How can we expect God to send us more ministers if we neglect our duty toward those already sent? Do you think He would send them amongst us to starve? I know this is an unpopular theme, but it is my duty to declare the whole counsel of God. I am fully convinced that the time has come when the true state of things must be distinctly known and fully examined.

What is the real condition of our churches in the Association? How humiliating is the fact that not a single church enjoys the undivided labors of a minister! Some of the oldest, richest and largest congregations raise with difficulty from $100 to $125; and all our ministers, with but one exception, are compelled to spend the week in temporal business to provide a support for their families. Their hearts may burn with a desire to give themselves wholly to the work of the ministry, but they are compelled to leave the word of God to employ themselves in providing things honest in the sight of all men so that they may owe no man anything. The neglect of the duty of supporting ministers is undeniable, general and a very great evil. How is this deplorable state of things to be remedied?

1. The work must begin with the ministers of the Gospel. They must fully and faithfully instruct the churches under their charge on this subject. The churches must, if possible, be roused to the importance and responsibility of supporting their pastors. Some have the piety and the money, and only want proper instructions to see their obligations, and they will not be slow to meet them.

Pastors should not only instruct the people under their charge this duty, but refuse to serve such churches as penuriously neglect it or dishonestly violate their pledges to support their preachers. It is a shameful fact that some churches will pledge a support or a certain amount to get a minister's services, and then, after they get his services, they refuse to pay what they have promised him. Now, is this honest? Every one is bound in truth to answer no! Is it not, then, equally criminal in a minister to serve such

churches any longer, or to yield himself an instrument of unrighteousness by entering into such arrangements, and thus encouraging the people and becoming partakers of their guilt?

2. Deacons have an important work to perform in this matter. It is their official duty to attend to the support of pastors. Deacons can urge on the churches this duty without incurring the suspicion of selfishness, and by their official influence and their liberality do much to correct the evil under consideration. We cannot reasonably hope to see it removed until these officers are fully awake to their responsibilities, and use their legitimate authority for its correction. The unfaithfulness of a deacon can and will do much in lowering the standard of ministerial support, which is so vitally important to success in the ministry and to the prosperity of the churches.

3. Each member should be required to bear a part of the task according as God has given him ability. It is not right for a few to bear the whole burden, nor is it right for one to pay fifty per annum to support the Gospel, and that his brother, in like circumstances, pay but one. I verily believe if all professing Christians would pay according to their ability then ministers would be free from pecuniary cares. But, alas! too many will gladly avail themselves of almost any plausible pretext for neglecting to pay, and, if allowed to do so they will go on from year to year without paying a dime. In some cases we ought not only to be required according to our respective abilities, but according to the necessity of the occasion. The primitive Christians, or disciples of Christ, when the exigencies of his cause demanded the sacrifice, "sold their

possessions and goods, and parted to all men as every man had need."—Acts ii. 45.

If our members were to devote to ministerial support half the percentage on their income (which the ancient church was required by divine law) to the support of religious worship, the amount would, no doubt, be more than sufficient to supply with a regular pastor and with preaching every Sabbath. To refuse to do our full share is a violation of pledges and assurances made when we joined the church. It is my candid opinion that if any, through covetousness, refuse to bear a part of this burden, they should, after due warning and forbearance, be excommunicated as incorrigible idolators.

Suppose that a church were to pass a resolution that each member should pay according to his ability, to defray expenses of the church, in supporting her pastor and paying incidental expenses, and the deacons could be gotten to attend promptly to their duty, would we not see a different state of things in our churches? But suppose some refused to pay according to that resolution; it would be the means of the church getting rid of such persons as hang as dead weights upon her; for no Christian would hesitate to do what was his duty according to such a resolution as was suggested.

There is one thing clear, and that is, no man should be permitted to enjoy the privileges of any government who will not pay something to support that government; and there is no way of making so equitable a distribution as to make it according to ability.

But let us by increased liberality in future atone for our past indifference, as we value the church of Christ, as

we love the souls of our fellow-men. Let us remember that nothing can be made by robbing God. All things are under His control. He can make us poor or rich, send prosperity or adversity, and our happiness and safety depend on securing His favor, and this can be secured only by a cheerful, constant and uncompromising compliance with His ordinance: "Bring ye all the tithes into the storehouse, and prove now herewith," saith the Lord of Hosts. "If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.

The Association now had twenty-one churches, fourteen pastors, had one hundred and ninety-nine baptisms during the year, and made a net gain of sixty-three members.

The session of 1867 was held with Meadow Branch church October 11th. Elder W. F. Brasington preached the introductory sermon from I Cor. i. 6-7.

Bro. D. A. Covington was elected Moderator for the tenth time, and W. D. Webb Clerk. Bro. J. H. Mills of Raleigh presented himself as a representative of the Biblical Recorder. This is the first time the Recorder was represented by a man outside of the Association. It had been represented, and mentioned in several reports, but no brother had made a trip to the Association especially to make a speech for our denominational paper.

The rules of decorum and the constitution were revised at this session, but the changes were so slight we will not mention them. This was the year of great decline —deaths, exclusions and letters made the net loss one hundred and nineteen. The Association now numbered 1,221 members.

The session of 1868 was held with Mount Olive Baptist church October 9th. The introductory sermon was preached by Elder W. F. Brasington from I Cor. i. 10.

Bro. T. Redfearn was elected Moderator and W. D. Webb Clerk.

The weather was very disagreeable during this session. The body was not called to order until 10 o'clock Saturday morning. The Concord church petitioned for a letter of dismission from the Brown Creek Association to join the Rocky River Association. This letter was granted.

Townly Redfearn tendered his resignation as Treasurer. It was accepted, and Bro. S. H. Parker was elected in his stead.

A motion carried that a brother be appointed to write out our fundamental principles. Elder R. H. Griffith received the appointment. We cannot say whether he performed his task or not, but if he did, no record of the work has come into our hands. The Pee Dee may have some record of this matter, as it was requested to cooperate with us in this matter. The minutes of this body make no further mention of it.

The minutes show that there was a net gain of three this year, and that the Association now had 1,254 members.

The session of 1869 met with the Olive Branch Church October 8th. Elder T. J. Taylor preached the introductory sermon from 2Tim. iv. 2, "Preach the word."

The following delegates were enrolled:

Mount Olive—T. Redfearn, Addison Lowery, John Bivens.

Monroe—Abel Helms, Irvin Medlin.

Faulks—Not represented.

Meadow Branch—J. A. Bivens, N. W. Bivens, J. C. Williams.

Rocky River—S. P. Morton, Jas. Broadway.

Mineral Springs—S. J. Fincher, J. D. Green.

Shiloh—H. B. King, Noah Helms.

Cross Roads—T. M. Griffin, Oliver Rogers, Wm. Underwood.

Mount Moriah—Dixon Rushing.

Philadelphia—V. T. Chears, J. A. Gathings, O. P. Harrell.

Charlotte—Not represented.

Waxhaw—C. Austin, Wm. Godfrey, Jas. Godfrey.

Olive Branch—Jacob Thomas, J. J. Austin, J. A. Horn.

Deep Creek—W. D. Webb, E. D. Caddy, G. T. Little.

Elizabeth—Joel Baker, E. Y. King.

Bethel—S. H. Parker, S. Ross.

Deep Springs—A. B. Caudle, J. W. Phifer, Ambrose Caudle.

Rocky Mount—James Curlee, Julius Hill, J. Y. Smith.

Corinth—B. F. Hasty, W. R. Hasty.

The Pleasant Valley church is not in the list of churches represented at this session, but no mention is made of its disappearance, or how it came to be left off. We suppose that it was granted a letter to join the York Association.

Elder S. J. Fincher was elected Moderator and W. D. Webb Clerk.

A new church called Union Grove was admitted at this session. We are not sure about the location of this church, but since J. W. Thomas of Diamond Hill, Anson County, and James Sikes of the same community were delegates

we think that it was an organization which existed for a short time near the Foreman Spring, just above Diamond Hill, in Anson County. Cedar Grove church stands just a mile or two above this place. We are not sure about this, but rather think we are correct.*

Nothing had been said about Home or Foreign Missions for some time until this session. Dr. James B. Taylor of Richmond, Va., addressed a letter to the Brown Creek Association, which was read before this body Saturday morning, October 9th. He was Corresponding Secretary of the Foreign Mission Board at this time. The only thing we see that the Association did was to hear this letter read. No action was taken in any way whatever. Later on the Association took up the matter of Foreign Missions, and less than thirty dollars were pledged. This was made by individuals and not by the churches.

We notice but one bare sign of progress along missionary lines. An Executive Committee was appointed to look after associational missions. The fervor of the old brethren had not been transmitted to the younger ones. The territory once of so much concern to this body was scarcely mentioned after the war. The committee was to secure a suitable minister as missionary this year. Elder S. J. Fincher was appointed and worked twenty days, as the report shows in the minutes of 1870. He received two dollars per day, so we can readily see that the entire Association gave forty dollars to Home Missions.

Deacon Eli H. Hinson attended this Association as a messenger from the Rocky River Association. He was a

*Since writing the above we have learned that we are correct.

distinguished layman. He was faithful to the cause for nearly sixty years.

Elder T. J. Taylor offered the following resolution:

"Seeing the great destitution in our midst, and feeling the need of an educated ministry, therefore

"Resolved, That we urge our churches to make an effort to educate young ministers in our midst."

Several remarks were made on this subject, and the Association decided to aid Bro. Joseph Bivens to obtain an education. The Moderator was instructed to appoint a committee in each church to solicit funds for this purpose; accordingly, he appointed the clerks of the several churches to act in this capacity. We have no record of what they did.

This Association decided to have a regular form of church letter, and to have this form published in the minutes, so that there could be uniformity in the reports made by the churches.

The churches reported two hundred and sixty-four baptisms this year. This was a splendid report. It was the best one since the war. Deep Creek reported one hundred and seventeen. We know some of those who were baptized at this time. T. J. Taylor, then a young preacher, assisted S. J. Fincher, the pastor, in this meeting. The Association now numbered 1,395. They made a net gain of 141 this year.

The session of 1870 met with Deep Creek Baptist church October 7th.

The introductory sermon was preached by Elder E. L. Davis from Dan. 2:44.

Elder E. L. Davis was elected Moderator and W. D. Webb Clerk.

The following delegates were present:

Mount Olive—Townly Redfearn, D. T. Redfearn, Eli Barrett.

Monroe—D. Broom.

Faulks—Not represented.

Meadow Branch—J. A. Bivens, Henry Bivens, C. P. Griffin.

Rocky River—D. Hancock, H. Davis.

Mineral Springs—S. J. Fincher, J. D. Green.

Shiloh—Abram Helms.

Cross Roads—T. M. Griffin, Wm. Underwood, O. Rogers.

Mount Moriah—K. C. Timmons, D. Rushing, Y. H. Parker.

Philadelphia—V. T. Chears, J. A. Gathings.

Charlotte—Not represented.

Waxhaw—Not represented.

Olive Branch—E. L. Davis, G. W. Baucom, J. S. Baucom.

Deep Creek—W. D. Webb, E. D. Huntley, E. Huntley.

Elizabeth—E. T. King, F. G. Baker.

Bethel—S. H. Parker, M. W. Moore.

Deep Springs—Allen Caudle, Wm. Hubbard.

Rocky Mount—J. P. Hill.

Union Grove—R. A. Sikes.

A newly constituted Baptist church called Pleasant Plains was admitted at this session. It has never been a strong church, but has been put to it to exist. It now belongs to the Mecklenburg and Cabarrus Association.

The Associational Missionary was continued for the years of 1870-1871, but no mention is made of Foreign Missions. The question was not discussed this session. The Associational Missions question was touched very slightly.

The following obituary appeared in the minutes of 1870:

"Your Committee on Obituaries beg leave to submit the following: We find that the church at Monroe is made to lament and mourn an irreparable loss on account of the death of our much beloved brother, D. A. Covington, the former Moderator of the Brown Creek Association. Bro. Covington made a profession of religion and joined a Baptist church in 1842, and was a consistent member until his death, and for many years a deacon of Monroe Baptist church. We, the members of the Brown Creek Association, feel that God has, through his providence, called from our midst one of our most useful members and dignified moderators, and sincerely mourn the loss of our departed brother. But not as those who have no hope. "Blessed are the dead that die in the Lord, henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

"Resolved, That this Association deeply sympathize with our dear sister and family in their bereft condition, but their loss, we trust, is his eternal gain."

The question of purchasing the old Carolina Female College was sprung. Elder E. L. Davis was asked to make some remarks, which he did, and a committee consisting of E. L. Davis, E. Huntley, G. T. Little and J. P. Hill was appointed to meet the brethren of the Pee Dee and Rocky River Associations to agree upon a plan for the pur-

chase of the Female College at Ansonville. Elder S. J. Fincher was appointed to solicit aid from the Welsh Neck Association for the same purpose. The minutes make no further mention of this matter, so we conclude that the most the brethren did was done at this session of the Association. It would have meant so much for the associations to have owned this property. It would have saved much time and expense, and, besides, we would have sent out hundreds of young women to bless their race and generation who have been tied down to some little home with a family of small children. When we pass a resolution we ought to do our best to carry it out. A vow made and not kept is worse than none at all.

Another important thing this session of the Association did was to appoint a standing presbytery to examine all the applicants who might apply for ordination to the full work of the ministry. The committee consisted of Elders E. L. Davis, Silas J. Fincher and Samuel P. Morton. If this resolution has been cancelled we have not found it in the minutes. This was a good plan, and ought to be followed today.

The churches reported 58 baptisms this year and a membership of 1,301.

The session of 1871 met with the church at Mount Olive October 6th. Elder S. J. Fincher preached the introductory sermon from Gen. iv. 10.

Elder E. L. Davis was re-elected Moderator and W. D. Webb Clerk.

The Executive Committee reported that they had been unable to secure a missionary to travel within the bounds of the Association during the year. The funds were not suffi-

cient, but that Elder S. J. Fincher had labored sixteen days. Elder E. L. Davis made the following report in connection with the above reports:

To the Brown Creek Association for the year of 1871:

By request of your Executive Committee, appointed at your last session I have labored in the bounds of this Association as a missionary faithfully for twenty-eight days, and have, during that time, baptized twenty-seven into the fellowship of the churches. And by request of the church at Faulks, myself, with Elders J. Phifer and C. Helms, formed a presbytery to examine Brother Joseph Bennett, one of its members, relative to his call to the ministry. We carefully examined him, first on his Christian experience, and then on his call to the ministry, his doctrinal views, church order, etc., and found him orthodox, and set him apart to the work of the Gospel Ministry. E. L. DAVIS."

A collection was taken to buy books for Brother Bennett. It amounted to fifteen dollars. This was a step in the right direction.

Elder T. J. Taylor stated that he had labored nine days as a missionary during the year. A letter was read from the aged Elder Nathan Funderburk of the Moriah Association. A collection was taken for him, but the amount raised is not given in the minutes.

The brethren at this session set apart Friday before the first Saturday in July, 1872, as a day of fasting and prayer.

The usual hand-shaking took place at the close of the session.

The eighteenth session of the Brown Creek Association met with the Meadow Branch Baptist church October 11-13, 1872. Elder J. A. Bivens preached the introductory sermon from Isa. lii. 2, "Shake thyself from the dust."

The usual delegates were present, and the election resulted in Elder E. L. Davis for Moderator and W. D. Webb Clerk. Nothing of importance took place at this session except the exclusion of Cross Roads from the body. The following mention is made of the matter:

"The Cross Roads church, having acted out of order and contrary to Baptist usage, the fellowship of the Association was withdrawn from that church." Disorders in the management of this church had been reported, but no action had been taken until now. The churches reported 28 baptisms this year and 203 colored members, and a total of 1,290 members. This shows a slight decrease from 1871.

The Charlotte Baptist church withdrew from the Brown Creek Association at the session of 1871. We suppose it joined the Rocky River, as it was in the organization of the Mecklenburg and Cabarrus.

The nineteenth session of the Brown Creek Association met with the Rocky Mount Baptist church, Anson County, October 10-12, 1873. Elder J. A. Bivens preached the introductory sermon from Colossians 3: 1-4. After a short intermission the delegates reassembled for the organization. The letters were called for, and delegates' names enrolled. All of the churches reported except Shiloh, Philadelphia and Pleasant Plains. Corinth and Union Grove churches were reported broken down, so they were dropped from the list.

Elder E. L. Davis was re-elected Moderator. W D. Webb Clerk.

Elders C. C. Foreman and R. H. James were received as messengers from the Rocky River Association. This is the first session of the Association that we have any record of Elder R. H. James attending.

Elder J. B. Boone, who afterwards became so noted as the manager of the Orphanage, attended this session. He was quite an addition of strength, as he was well prepared to speak on many subjects then under consideration.

This session of the Brown Creek Association asked the State Convention to appoint Elder E. L. Davis to labor as missionary within the bounds of this Association. No mention is made of the results of this request, but we feel sure that he was appointed.

We have the first mention of a brother being a student at Wake Forest at this time. It was Bro. W. D. Gullege. He was appointed to write on Periodicals, but failed to report, as he was then a student at Wake Forest. Many strong resolutions had been passed in regard to education, but none of this seemed to stir the brethren enough to cause them to send their boys to college until this time. It is quite interesting to read some of those reports. They are about as strong as they could be made. They seemed to do no good, and we would think so if it were not for the fact that later on the brethren built the Wingate School.

The Shiloh church seemed to be out of order at this time, and the clerk was requested to write them an affectionate letter. The letter seemed to have had the desired effect, as they fell in line after this time.

The Brown Creek Association met in its twentieth session with the Waxhaw Baptist church October 9-11, 1874. The introductory sermon was preached by Elder E. L. Davis from Luke ii. 10.

Elder E. L. Davis was re-elected Moderator and W. D. Webb Clerk.

Three churches presented letters for admission at this session. The first was Jerusalem, a new church recently organized. We have not learned just where it was located, but from the names of the delegates it must have been southwest of Monroe. The delegates were O. Rogers, S. W. Hunneycutt and W. H. Glover.

The second church to present a petition and letter at this session was Piney Grove, now Polkton Baptist Church.

The third one was Wadesboro. All of these were received and their delegates enrolled.

This session began to show signs of improvement along missionary lines. The contributions were much larger this time than they had been at the former sessions of this Association. There was a let-up in evangelism, but a much stronger grasp had been gotten on education and missionary work. Much had been said about reporting the Sabbath School work to the Association, but up to this time nothing had been done. The reports kept saying: "We have churches without Sabbath Schools. Let us try to put one in every church." "Report what you have done," but the churches did not heed the exhortation. This neglect has caused much trouble in this Association. A great deal of the Antinomianism in this section is due to the fact that the brethren failed to religiously educate their children. If they had taken their children to Sabbath Schools, as they should have done, we would not hear members of our churches saying that they did not believe in missions.

The churches this year reported seventy-eight baptisms and a total membership of twelve hundred and seventy-six.

The session of 1875 was held with Deep Creek Baptist church, Anson County, October 7-9. Elder J. A. Bivins preached the introductory sermon from 2 Kings x. 15. Elder B. G. Covington was elected Moderator and W. D. Webb Clerk.

Elders S. J. Fincher, who so often had been connected with the affairs of this Association; J. S. Croxton, and James Johnson were received as messengers from the Moriah Association.

Elder George W. Green, afterwards missionary to China, was welcomed as a representative of the Sunday School Board. This is the first time a representative from the Sunday School Board visited this body.

Several strong speeches were made in behalf of missions at this session. J. Wheeler, G. W. Green, J. S. Croxton and E. L. Davis all made strong speeches, and they had wonderful effects, as can be seen in the transactions of this session. The pledges were better, and the real spirit of missions began to get hold of the people, as can be seen from the reports. This session was the first one to take a definite collection for State Missions. It had been Home Missions all the time, and Home Missions at this time meant nothing but associational missions. Selfishness had been doing its part until this session of the Brown Creek Association. Another forward step along missionary lines was a collection taken during this session for the beneficiaries at Wake Forest College.

The leading spirits of the body at this time were largely instrumental in bringing about the change in missions. Elders A. L. Stough, W. F. Brasington and several others had been working as best they could to stir up the people along

every progressive line, but they had moved to other sections, or had become too feeble to be active any more. But now, since new men were coming in to take their places, and men, too, who were as wide-awake as the former ones, things began to take a turn. The results cannot be measured, but if we notice things a little we can soon see that something powerful had been done in the past. New church houses were built, Sunday Schools were organized, offerings were increased, and a general uplift was seen and realized along every line of Christian endeavor.

Five churches reported Sunday Schools at this time. They were Philadelphia, Wadesboro, Mineral Springs, Deep Springs, and Rocky River.

The twenty-second session of the Brown Creek Association was held with the Monroe Baptist church October 5-7, 1876. Elder G. W. Harmon preached the introductory sermon from Phil. ii. 9, "Wherefore God hath highly exalted him, and given him a name above every name."

The following delegates were present:

Mount Olive—T. Redfearn, A. Lowery, J. D. Gordon.
Monroe—J. E. W. Smith, —— Caudle, E. D. Chaney.
Meadow Branch—E. L. Davis, J. A. Bivins, C. Austin.
Faulks—G. W. Walden, J. H. Collins, T. Griffin.
Rocky River—Uriah Saton, L. H. McLendon.
Shiloh—W. T. Sutton, Abram Helms.
Mineral Springs—J. H. Flake, J. F. Thomas.
Mount Moriah—L. H. Alsobrooks, Thos. Pearce, L. A. Lowery.
Philadelphia—B. F. Parker, L. G. Parker, L. C. Autry.
Waxhaw—T. Adams, T. W. Sanders.

Olive Branch—E. G. Gaddy, M. Godwin, Hiram Baucom.

Deep Creek—W. D. Webb, J. T. Gaddy, J. F. Burch.

Elizabeth—Joel Baker, James Johnson, W. M. Burch.

Bethel—S. H. Parker, A. Marsh.

Rocky Mount—J. D. Hill, John Eudy.

Deep Springs—R. Y. Caudle, Allen Caudle, A. Phifer.

Pleasant Plains—H. B. King, David King.

Jerusalem—Not represented.

Polkton—J. J. Austin, B. K. Ponds.

Wadesboro—W. J. Ashcraft, L. H. Covington, J. W. Burgaius.

Elder E. L. Davis was elected Moderator and W. D. Webb Clerk.

Elder C. T. Bailey, editor of the Biblical Recorder, and Bro. J. C. Scarborough, from the Raleign Association, were welcomed.

Dr. J. B. Richardson, Corresponding Secretary of the State Mission Board, was also welcomed to a seat in the body.

The question of Christian education was agitating the minds of the Baptists at this time, and for the first time in the history of this Association a special hour was set apart for the discussion of it on Saturday of this session. The report on education was read by Elder N. B. Cobb, and J. C. Scarborough, C. T. Bailey and N. B. Cobb discussed the question at length. They advocated the great importance of educating the hearts and minds of the rising generation, and especially those who preach the gospel. This was the first time Dr. J. B. Richardson attended this Asso-

ciation. Little did he know then that the interest taken in education would result in the movement made for the erection of a high school at Wingate during his pastorate at Meadow Branch.

The reports made at this session were of a very high order. We do not have space to give them or we would let the readers see what they were.

The Association now numbered fourteen hundred and eighty-eight, the churches reported one hundred and twenty-two baptisms during the year. This is the highest mark reached by the Association up to this time.

The twenty-third session of the Brown Creek Association was held with Philadelphia Baptist church October 11-13, 1877. Elder W. F. Brasington, by request, preached the introductory sermon from Psa. xxxiv. 3.

After the letters had been read and the delegates enrolled the Association re-elected Elder E. L. Davis for Moderator and W. D. Webb Clerk.

Elder J. M. Garrison was present as a messenger from the York Association, and Bro. K. C. Timmons from the South Yadkin.

Cedar Grove, a newly constituted church, petitioned for membership at this session and was admitted. This church is in Anson County, near where the Union Grove church stood. The delegates to this body were Brethren J. W. Thomas and S. P. Curran. They are both gone to their heavenly home. They were faithful brethren, and did their work for the Master as well as most men.

We give here the financial table to show just how things went in those days. We hope the reader may take time to notice these figures very carefully. This is the report made

of the several churches and reported in their letters to the Association, 1877:

	Home and Foreign Missions.	Minutes.
Mount Olive	$ 6.00	$ 4.00
Monroe	.....	2.75
Faulks	.....	1.30
Meadow Branch	.....	2.75
Rocky River	.....	1.50
Shiloh	.....	1.00
Mineral Springs	1.40	1.00
Mount Moriah	6.55	1.25
Philadelphia	.....	3.35
Waxhaw	.....	.....
Olive Branch	9.00	2.35
Deep Creek	6.30	3.00
Elizabeth	.....	1.20
Bethel	6.32	1.50
Rocky Mount	.....	2.00
Deep Springs	.....	0.75
Pleasant Plains	.....	1.00
Jerusalem	.....	.....
Polkton	.....	1.00
Wadesboro	10.00	2.00
Cedar Grove	.....	1.25
Total	$45.57	$35.05

We have improved a little along financial lines, but not as much as we ought to have done. These figures are quite interesting to us. Are they to you? The churches re-

ported eighty-five baptisms this year and a total membership of fifteen hundred and twenty-four.

The session of 1878 met with Meadow Branch church October 10-13. The introductory sermon was preached by Elder G. W. Harmon from I Cor. xv. 58.

Elder E. L. Davis was re-elected Moderator and W. D. Webb Clerk. They had served for many years, but the brethren thought best to continue them. They were well posted on this line, and thus were well qualified, so they continued them as long as they were able to fill the places.

New Hope, a newly organized Baptist church, came into the Association at this meeting. Brethren W. R. and W. E. Smith were the delegates.

Elder J. E. King, a messenger from the Spartanburg Association, presented himself, and was cordially received. He was a man of much power at this time, but cast a shadow over his usefulness by joining the Adventist. He went back to the Baptist, but never got his former popularity re-established. He died at Wilmington, and nothing was said about it. How easily a man can ruin himself by trying to do something smart.

Elder G. W. Harmon offered the following report on Foreign Missions:

"The teaching of the Scripture is clear and explicit on the subject of missions. The command of the Master is: 'Go ye into all the world and preach the gospel to every creature.' Were there nothing else in God's word on the subject this one command should impel us to activity and zeal in propagating the truth among the nations. As we have gone forward in obedience to the Master, Heaven's blessings have attended our labors, and success has crowned

our efforts. The Lord in his providence is opening the door unto us, and it is our duty to enter in and possess the nations for the Lord. The command is enforced by the most powerful motives. The love of God to us; the example of our Lord Jesus; the Macedonian cry of the nations shrouded in spiritual darkness, all appeal to us to pray, labor and contribute of our means that the glad tidings of eternal salvation be preached to every creature. We shall be recreant to the trust committed to us if we fail to hold forth the word of life to dying men. Brethren, let us be up and doing, trusting in God, and his blessings will attend us, success will crown our efforts, and our souls will be made fat.

"Respectfully, G. W. HARMON."

The subject of State Missions was discussed more vigorously at this session than the brethren were accustomed to do. The preachers holding pastorates in this Association at this time were all enthusiastic men. They went at a thing with all their might, and they accomplished what they undertook. We have not given a single report on State Missions, so we give the following to show the spirit of the brethren:

"Our State Mission work is our duty to God and our fellowmen as citizens of a commonwealth. We cheerfully and gladly own the fact that it is our duty, both to God and our fellows, and we are endeavoring to work to build up and to establish the doctrines of salvation as we hold and teach it to the men of this generation and in this region. These facts are clear to those who know our condition, as workers together with Christ as an association of churches.

We have expended both labor and money to have the gospel preached among ourselves and our children and neighbors, and to erect some houses of worship and repair others. As stewards, we have deemed this work more imperative than any which the State Mission Board has urged upon us. The work still engages our energies so much that it is not practicable for us to direct united effort much to the regions beyond. We have new churches struggling for existence and without houses of worship, which must have some attention or assistance from those of us more favored. We wish to aid and co-operate all we can with the State Mission Board, but must see to it that we build up the wall over against our own houses. Brethren, come with mind to work and money to help, and hearts burning with love for the Master's cause, and throw your power against the kingdom of darkness, and the light of heaven will prevail. Respectfully,

"J. WHEELER."

Elder J. E. King had labored fourteen days in the cause of missions in the Association during the year; D. A. Snider had labored thirteen days; J. L. Bennett had labored twelve days; J. A. Bivins had labored twelve days. They all donated this to the cause within the bounds of the Association. The question must have been pretty well presented to get such wonderful results. These brethren decided that something definite must be done to effect permanent good, so they appointed a committee to draft a circular letter to be read by the churches and to formulate plans for the furtherance of the State Mission cause. We give the letter to show how they desired to manage the

matter. This letter was prepared by Elders J. E. King, J. Wheeler, G. W. Harmon and W. F. Brasington.

CIRCULAR LETTER.

Your committee, appointed to write a circular letter to the churches of your body on Associational Missions, and advise some Scriptural plan for immediate relief, respectfully submit the following:

Dear Brethren: Many around us have felt the great need of united action in going forward and possessing the land God's Providence clearly intimates he has given us. We propose to set before you as briefly as we can an idea of the destitution. First, on the north and west we have thirty miles square of God's earth, the soil of which was never impressed with the footprint of a missionary Baptist minister. There are many grown people who never heard a Baptist sermon, and recently, at Matthews, many witnessed for the first time the immersion of believers. Last year God put it into the hearts of a few of our ministers and brethren to visit this destitution. God has blessed their efforts and poured out his spirit, and three new churches are the result, with every needful indication for good in the future, as the report of our brethren who have labored in this field will confirm. Those few brethren have done what they could, and still anxious for the work to go on, and desire to see all our brethren and sisters doing what they can to strengthen those weak churches and extend the work, and we feel assured that if our brethrenand sisters knew how many are anxiously desiring to have the word preached by Baptists their willing hearts and ready hands would at once furnish necessary means to

those few and faithful, yet feeble brethren in this section to have the gospel fully preached unto them. We feel assured that very soon self-sustaining churches could be reared, and they would extend the cause. With confidence in your willingness to come up to the help of the Lord, we recommend this plan: that the Association appoint at least one delegate, present from each church, to read or have read this circular to his church, and insist on immediate action, each church choosing the way and amount to be given, and that the collection be made quarterly; the first collection to be made and forwarded to the Executive Board, Bro. C. Austin chairman, at Monroe, and Brethren S. H. Parker and T. Redfearn. Where a better plan cannot be arrived at we suggest that those brethren thus appointed ask 10 cents monthly, or 30 cents quarterly, from each member for this special object, it being consistent and in perfect harmony with God's word, as we are therein informed to lay by us in store as God prospers us, to support and advance the kingdom of God.

J. E. KING, Chairman.

The house of worship at Monroe was under way of construction at this time, and, as it usually is, they were in a great strain to finish it. A plea was put in for the brethren to aid the Monroe brethren all they could. The preachers were asked to aid they could in this matter.

One very sad thing came up during this session. It was the trial of a preacher. It was reported that Elder H. B. King was preaching injurious doctrines, so a committee was appointed to investigate the charges and see if there were any grounds for them, and they made the following report:

"Your committee appointed to investigate the charge against Elder H. B. King respectfully submit that we are satisfied he is advocating doctrine injurious to the Baptist denomination. We therefore recommend the Association to withdraw its fellowship from him, and further, to appoint a committee of ministers to visit Pleasant Plains church, and learn if they have endorsed his doctrine. If so, admonish them to return to the gospel principles, or they will be expelled from the Association. We further recommend this report be sent to the Recorder."

Elders J. E. King, J. Wheeler and J. A. Bivins were appointed to visit Pleasant Plains and report to the next meeting of the Association.

This committee made the following report at the session of 1879:

"Dear Brethren: As your committee appointed last session to visit Pleasant Plains church, we submit the following: We did, Friday before the first Sabbath in July, visit the church, and after a sermon on the subject of communion and the perseverance of the saints combined, call upon the church to declare her position relative to this doctrine, whereupon she did affirm her steadfastness in the Baptist view thereof, and whereupon we did counsel the church to try Rev. H. B. King, a member of her body, upon the charges preferred against him in the Association, and report her action to this sitting of the Association."

On motion Elder J. L. Bennett was then appointed, together with the Moderator, to act with the committee which visited Pleasant Plains church and investigate the charges against Rev. H. B. King. The committee acted at once, and reported that Rev. King had recanted, and

asked the brethren to forgive him. This they cheerfully did when it was learned that he held erroneous doctrine for lack of information.

The churches reported one hundred and thirty-four baptisms this year, six hundred and thirty-one in Sunday School, and a total membership of fifteen hundred and seventy-one.

This was a lively session, and resulted in much good, we hope.

The session of 1879 was held with Wadesboro Baptist church, October 9-11. The introductory sermon was preached by Elder J. A. Bivins from I Cor. xiv. 24. Upon calling the roll it was found that every church in this Association was represented at the first sitting.

Elder E. L. Davis was re-elected Moderator and W. D. Webb Clerk. We have not kept account to see how many times they have been elected, but we feel sure that it is more than a dozen.

A new church, Center, now called Norwood, was admitted at this session. The delegates, John Green, R. H. Harris and J. A. Mills, were recognized and given the right hand of fellowship. This church was located in the southern section of Stanly County, near the Pee Dee river. The sketch of it, seen in the last of this book, is interesting matter.

The report on education was read by W. D. Gullege, and was discussed by Brethren W. A. Graham, Prof. L. R. Mills and W. R. B. Gaddy. Pending the adoption of the report the following brethren pledged the amounts annexed to their names to aid Bro. D. M. Austin in obtaining an education and preparing for the work of the ministry:

G. W. Harmon, $5.00; W. D. Gullege, $5.00, paid; J. E. King, $5.00; Mrs. Dr. Covington, $5.00; A. E. Bennett, $10.00; J. L. Bennett, $5.00; R. B. Gaddy, $5.00; Beecher Henry, $5.00, paid; Geo. Huntley, $5.00; Sister Fannie Gaddy, $5.00; F. L. Davis, $5.00; name not given, $5.00.

On motion each pastor in this Association was requested to preach a sermon on ministerial education as soon as practicable, and take up a collection for the benefit of Bro. D. M. Austin.

On motion Bro. R. B. Gaddy was appointed treasurer of the fund to be raised for the relief of Bro. D. M. Austin, who was then a student at Wake Forest College.

We do not know whether this body ever aided another boy as they did this one or not, but this was so good of them to help a young preacher to get on his feet. For sketch of Elder D. M. Austin see biographical table in the last part of this book.

The Hopewell church was admitted at this session, but not until the second day. The delegates were late in getting there. The delegates, Redick, Pope and William Long, were received and given the right hand of fellowship by the Moderator.

This was a good session of the Association. The churches reported one hundred and twenty baptisms, eight hundred and seventy in Sunday School, and a total membership of one thousand six hundred and eighty-five. This report shows that since the churches adopted the Sunday School work they were steadily going forward.

The twenty-sixth session of the Brown Creek Association met with Olive Branch church October 7-11, 1880.

Elder C. T. Bailey, editor of the Biblical Recorder, by request, preached the introductory sermon from Matt. v. 14.

The usual officers were elected—E. L. Davis Moderator, W. D. Webb Clerk.

Hamer Creek, Montgomery, a newly organized church, through her pastor, Elder T. B. Newberry, presented a letter asking for admission into this body. The petition was granted and the delegates welcomed to seats with the other delegates. The church at Macedonia, organized this year, also asked for admission, and was unanimously received.

The Mount Pleasant church asked for admission into the body, and was also received. This was a good showing for the work. Three new churches in one year was doing pretty well.

Dr. T. H. Pritchard attended this session, and was received very heartily. He was president of Wake Forest College, and came to this Association in the interest of Christian education. Dr. Pritchard made the following report:

"Your committee is of the opinion that as a state and as a denomination it is our duty to promote, as far as possible, the cause of Education. For all experience has shown that just in proportion to the intelligence of a people will be their material prosperity. Our children should be educated, and as we can not allow other churches to train them we must have schools of our own. We are gratified to be able to state that we have female schools of high grade at Murfreesboro, Wilson, Oxford and Thomasville, and good academies in many parts of the state. Wake Forest College is enjoying unusual prosperity; during the

last year there were one hundred and seventy-one students in attedance there, of whom thirty were young preachers who paid no tuition, and the college thus gave to the denomination $1,800 in the education of young preachers. There will probably be more students for the ministry this year than last, and twenty have already been accepted by the Board of Education; a larger number than the Board has ever had under its direction before. As a very considerable increase of means must be provided for this increase of beneficiaries the Board of Education respectfully asks this Association to aid in the support of these worthy young men."

These appeals were gladly heard at these sessions of the Association, and liberal responses were made. The Association has always believed in education, possibly more in the past than it now does. The demands are greater as the years go by, and people become more covetous as they become wealthier; then, as the demands are made, they become more sensitive. The brethren at this day were not so. They opened their pocketbooks more readily than they do today. True, they did not have so much to give, but what they gave was more than what we give today.

It was reported to this Association that Elder Samuel P. Morton was very feeble, and needed financial aid; accordingly, a collection amounting to twelve dollars was taken for him and put into the hands of Bro. J. P. Hill, to be expended for his benefit. Elder Morton lived near Ansonville at this time.

The churches reported 108 baptisms this year, 1,810 members, and 947 in Sunday School.

The twenty-seventh session met with the church at Monroe, October 6-10, 1881. The introductory sermon was preached by Elder W. B. Harrell from Isa. lii. 1. The churches were well represented at this meeting, and the former Moderator, E. L. Davis, declined re-election, so a new one had to be chosen. It resulted in the election of Bro. R. B. Gaddy. Bro. W. D. Webb was re-elected Clerk. Delegates from the churches at Matthews with a letter from the Rocky River Association were received and the hand of fellowship extended them.

Elders J. B. Boone, T. J. Rooke and Bro. H. L. Hinson from the South Yadkin were welcomed to seats in the body.

Pleasant Plains Church presented two letters at this session. A committee was appointed to determine which was the real report. The one presented the first day was accepted in part. This church had given much trouble all along. They seemed to be easily torn from their moorings. This is such a sad condition. Some brethren do not seem to think of the good they might do, but want their way about things, whatever the cost may be. This church was torn up by things of this kind.

The Old Cross Roads Church, which was dropped some time prior to this session, was reported revived, and a request was made to receive it again and give it another chance. The petition was granted. We are not sure that we know just where this church was located, but we shall try to locate it in the sketches given of the churches in the latter part of this book.

This was a great session. John E. Ray of Raleigh and Prof. W. L. Poteat of Wake Forest were in attendance, and made great speeches on Sunday School work.

The churches reported one hundred and ninety-two baptisms this year, a total membership of two thousand and thirty-one, and one thousand and thirteen in Sunday School. There were eleven churches at this time without Sunday Schools, and many of those that had them did not have a very large attendance, but there was a marked increase in this work.

The twenty-eighth annual session of the Brown Creek Association met with Mount Olive Baptist church October 5-8, 1882. The introductory sermon was preached by Elder John E. King, from Heb. ix. 9, first clause, "which was a figure."

The election of officers resulted in Elder E. L. Davis Moderator, W. D. Webb Clerk and A. Lowry Treasurer.

Benton's Cross Roads Church, organized September 26, 1882, made application for admission and was unanimously received.

The Liberty Hill Baptist Church, in Chesterfield County, S. C., was admitted at this session. The delegates were given the right hand of fellowship and invited to seats with us.

Elder O. F. Gregory, pastor of the First Baptist Church at Charlotte, was welcomed by the Moderator. He was Vice-President of the Foreign Mission Board at this time, so he came in the interest of that cause.

This session was not as important as some before. There was not the interest shown that had formerly been. No record of what was done during the year has come into our hands. The Sunday School work is left out, and also all the financial tables.

The session of 1883 was held with the church at Matthews, Mecklenburg County, October 11-15. The brother appointed to preach the introductory sermon not being present, Elder A. C. Davis moved that the sermon be preached by Elder T. J. Rooke, and that it be deferred until evening. The motion carried. So the introductory sermon was not preached until that night. It was preached from Psa. cxix. 13. "The entrance of thy word giveth light."

The former clerk, W. D. Webb, was not present at this session, so a new clerk had to be elected. The election resulted in J. W. Bivins for clerk. Brother Webb held the position for many years, and it did not look right for the Association to be without him, but his successor filled the place as well as he. Elder E. L. Davis was re-elected Moderator and H. V. Massey Treasurer.

Black Creek, a newly organized church in Chesterfield County, S. C., petitioned for membership in this Association. The petition was granted, and the delegates given seats with us. This church is located near Pageland, S. C.

A letter from Grove Springs, a newly organized Baptist church near Beaver Dam, was presented, and unanimously received. The church since this time has been moved into the town of Marshville, and is now called Marshville Baptist church.

The Center (now Norwood Baptist Church) asked for a letter of dismission at this session. It was granted. A little misunderstanding arose between Meadow Branch Church and Olive Branch because of some members who had been excluded. The minutes are not very clear on the subject. We suppose the clerk said as little as possible about it since

such things are to be so greatly regretted. A committee was appointed to adjust the matter, which, we suppose, it did.

The Rocky Mount Church, in its letter to this session, asked this question: "Is an excluded deacon, on restoration to the church, restored to his office"? A committee composed of Elders J. L. Bennett, J. E. King and W. B. Harrell said that he was not.

The Association was now composed of twenty-six churches, with a membership of seventeen hundred and seventy-six. It reached from Montgomery County to Matthews, in Mecklenburg County, and as far south as Pageland, S. C.

This chapter covers eighteen years of the history of the Brown Creek Association, and during this time wonderful changes have taken place. It begins with the year of 1865, when the South was torn into shreds by the terrible war that we had just passed through. Our homes were impoverished, our men were lying on Virginia's hills, our fortunes were gone, our people were discouraged, but they had faith in God to go on with the work of the Lord.

The membership of the Brown Creek Association at the close of the war was barely a thousand, but now it numbers about two thousand. Then there were no Sunday Schools; now there are about eighteen, with an enrollment of more than a thousand; then nothing was done for missions except within the bounds of the Association; now it is contributing considerable to Foreign Missions, besides a large amount to State Missions; then there were no beneficiaries at Wake Forest; now we have more than twenty, and one has been educated from this Association;

then the sessions embraced but three days; now they embrace four days.

From 1865 to 1883 there has been quite a change in the personnel of the Association. Elders A. L. Stough, S. J. Fincher, J. F. McLure, W. F. Brasington, S. P. Morton, T. J. Taylor and others have passed from this section, and others have taken their places. Harmon, Harrell, Davis, Wheeler, King, Bennett, Bivins, Snider and many others are the men the Association closes this chapter with.

During this eighteen years such men as Pritchard, Boone, Poteat, Gregory, Rooke, Bailey, Mills and possibly others have visited the Association and have taken a part in the deliberations of the body.

The transition period is just ahead of us, so we pass to that. Marvelous changes are just ahead, so we look forward, and not backward.

CHAPTER VII.

NAME CHANGED—THE ASSOCIATION UNDERTAKES NEW THINGS—TIME OF MEETING CHANGED—NEW MODERATOR—FIRST STEP TOWARD THE ESTABLISHMENT OF A HIGH SCHOOL—SUNDAY SCHOOL CONVENTION ORGANIZED—MANY CHURCHES TAKE LETTERS.

We now enter upon the season of progress in this Association. It made some very rapid strides forward during the last period, but nothing to compare with what it does during the sessions we are to speak of in this chapter. This chapter begins with the thirtieth session held with Shiloh Baptist Church October 16-19, 1884. Rev. J. L. Bennett preached the introductory sermon from I John iii. 22.

The roll of churches changes some as we begin this chapter. Nearly all of the churches in Anson County are left off. No mention is made of them, but we suppose that they called for letters to join the Anson Association, which existed for a few years. The churches which are left out of the list this time are Rocky River, Mt. Olive, Deep Creek, Cedar Grove and Mineral Springs and Polkton. It is strange that the clerk missed so important a matter as this. But if he mentioned it we cannot find the item. We have read all of them up to this meeting as carefully as we possibly could, but have not been able to see the least mention made of their going away. Jerusalem and Cross Roads dropped out at this session, but they had disbanded.

The Rocky River Association disbanded about this time to form the Stanly and the Mecklenburg and Cabarrus, so those churches in Union County belonging to that body came to the Union at this session. They were Mill Creek and Ebenezer.

Elder D. M. Austin was elected Moderator for this session and Bro. J. W. Bivins Clerk. This was a new outfit in some respects. Brother Bivins had served one year as clerk, but Elder Austin was a new man at the wheel. They served well, as the minutes show.

Hamer Creek, Montgomery, asked for a letter of dismission to join the Montgomery Association, and Elizabeth asked for one to join the Chesterfield. These letters were granted.

This important notice is made in the minutes: "Resolved, That we, the ministers and delegates of this body, lay the matter of the importance of education before our churches, and take up a collection for the encouragement and assistance of Bro. J. S. Bivins, and forward to J. W. Bivins to send to him." We are sorry to say that young Brother Bivins did not get to prove to the brethren that he appreciated what they did for him. The Lord called him home before he preached many times. He meant more to heaven than he did to the cause here, so the Lord took him.

The following resolution was made by Elder Joseph Bivins: "Whereas, We deem it of highest importance that unity in Baptist usage and doctrine should be preserved in our body for the good of our people and the glory of God; therefore Resolved, That our Association appoint a committee of five brethren, whose duty it shall be to consult and advise with any church wishing their co-opera-

tion." The following brethren were appointed on the committee. J. A. Bivins, Jas. Robertson, C. Austin, J. L. Bennett, H. Bivins. This was a wise step. So many churches do not know what Baptists believe. They need instruction, and plenty of it.

Another important thing was done at this session. From the first meeting up to this time the Association had been called The Brown Creek, but now that the churches in Anson County had pulled out to form a new association, was it not a fitting thing to change the name of the body? At this session Elder J. A. Bivins offered a motion to the effect that the name be changed from The Brown Creek to The Union Baptist Association. The motion carried, and since then it has been called The Union Association. Because of its former name we call this history "The Brown Creek-Union Baptist Association."

This closing remark is appended to the minutes: "Thus closed in harmony and love a prosperous session of our Association." Would God this could be said all the time.

The Association at this time was composed of twenty-three churches with a membership of two thousand and seventy-eight and eight hundred and fifty-one in Sunday School.

The above chapter marks the beginning of the era of progress along nearly every line of Christian endeavor.

The thirty-first session of the Union Association met with Bethel Baptist church October 15-18, 1885. The introductory sermon was preached by Elder D. A. Snider from Matt. 11:28-29.

The churches were well represented, and many visiting brethren were present. At this time brethren were more

anxious to attend these general meetings than they are today. They liked to mingle together so much that they would travel for miles just to spend one or two days with the brethren.

The former officers were re-elected for this session. Rev. G. O. Wilhoit attended this session for the first time. He came as a messenger from the newly formed Anson Association. Missionary R. T. Bryan of China was present at this session, and made some thrilling speeches on Foreign Missions. John E. Ray was Corresponding Secretary of the State Mission Board at this time. He was present to take part in the deliberations of the hour.

Cane Creek, a newly organized Baptist church in the southern part of Union County, was received at this session of the Union Association.

The following sad note was given in the report on Obituaries: "A young and zealous brother has been called from Faulks church. J. S. Bivins was only twenty-two years old. Enthusiastic in the work of the Lord, he spent one year in the work of the ministry, and was called up higher. Two weeks of severe illness was borne with perfect resignation to the will of Him who doeth all things well. He sang one stanza of "Alas, and Did My Savior Bleed," and immediately went to join the heavenly choir. While we deeply mourn his loss, we can truly say: "Let me die the death of the righteous and let my last end be like his." We have mentioned this occurence above, but we could not leave this sad word off.

At this session of the Union Association the delegates from Olive Branch Church brought charges against the Meadow Branch Church for retaining ministers who have

received into an organization members who had been excluded from that church. We mentioned a matter in a former chapter about this same misunderstanding, and now the same old serpent bobs up once more. This accusation against Meadow Branch did not amount to anything. A committee was appointed to investigate. We see no account of the report they made, so we conclude that it did not amount to very much.

On Sundays of the associations during this period there was preaching by two or more of the very best preachers to be had. Rev. D. M. Austin and Rev. R. T. Bryan preached at this session on Sunday.

The churches reported one hundred and eighteen baptisms and a membership of eighteen hundred and eighty-six.

The thirty-second session of the Union Association was held with the Hopewell Baptist church October 7-10, 1886. Elder A. C. Davis preached the introductory sermon from Psa. cxxvi. 6.

The churches were well represented, and one church petitioned for membership in this body. It was Pleasant Hill, which had formerly been a member of the Rocky River Association, but it was dissolved now, and since Pleasant Hill was on the Union County side it desired to join the Union Association. It was received. Rev. D. M. Austin was re-elected Moderator and J. W. Bivins Clerk. Bro. H. V. Massey was re-elected Treasurer.

Elder J. M. McCurdy, the first person baptized in Cabarrus County, was present as a messenger from the Mecklenburg and Cabarrus Association. He was reared a Lutheran, and had never heard a Baptist preach until he was

a grown up man. A tobacco man stopped in the neighborhood of Howells Church and preached the following Sunday afternoon on "Regeneration." McCurdy said that this was the first gospel he had heard, and, as a result, he was baptized. The tobacco hauler proved to be Elder C. W. Bessent of Davidson County.

Rev. H. W. Battle was present at this session to represent the Baptist Orphanage at Thomasville, and requested that a committee be appointed to report on the Orphanage at this session. Up to this time no report had been made on this work. The committee made the following report: "The chief of all graces is charity. God has left his poor to our care. In the development of our Christian characters nothing so well shapes them as our sacrificing for the support of those who cannot support themselves. Whatever sacrifice we might make for Christ would be small compared to what he did for us, in suffering the death of the cross. In giving of our necessities, therefore, to the Baptist Orphanage we honor God. We become more like him; because in helping the helpless we manifest his love dwelling in our hearts. For years there has been a necessity for a Baptist Orphanage. The work was finally undertaken, and God is raising up friends for it on every side. Four buildings are already completed and four more are to be built, including a chapel. *Thirty-four orphans are being cared for.* Besides this, measures have been taken for the erection, on the grounds, of a home for aged and worn-out ministers of the gospel. Who is it that will not contribute to an object of this kind? This Association recommends, therefore, that the church take regular collections for the Baptist Orphanage and forward the

amounts to J. H. Mills, Thomasville, N. C." This was the beginning of the Orphanage work in this Association. We have not been awakened as we should on this important work, but we see and know that the brethren were on the right track when they began this wonderful enterprise.

The largest salary paid by any church during this year was nine hundred dollars. Monroe was the church that paid it. The lowest salary paid was twenty dollars. Several of the churches reported nothing paid. We imagine that the reports were correct, for we know some brethren who preached to churches years at a time and did not receive a penny. Some we know who did not receive more than five dollars. This was a trying time on the preachers, and the brethren were the means the Lord used to try them.

The statistics show that we were baptizing the folks, but we were not training them to serve the Lord. During this year we baptized two hundred and eighty-five, and the total membership was two thousand three hundred and thirty-seven.

The session of 1887 was held with Meadow Branch Baptist Church October 6-9. Rev. C. Durham preached the introductory sermon from Heb. xi. 1.

All of the churches were represented except Pleasant Plains. There was a full delegation from most of the churches. There seems to have been more present than there usually was.

The election of officers resulted in Maj. J. B. Ashcraft for Moderator and Bro. J. W. Bivins for Clerk. Bro. C. A. Ashcraft was elected Treasurer.

Several visiting brethren were present at this session. Prof. F. P. Hobgood, President of Oxford Female Semi-

nary; Rev. J. N. Stallings, President of Thomasville Female College; Bro. J. M. Liles, from the Pee Dee Association; Rev. C. S. Farriss, editor of the Biblical Recorder, and Uncle Jack Mills, General Manager of the Thomasville Baptist Orphanage. These were all welcomed by the Moderator.

New Salem Baptist Church presented a letter to be admitted a member of the Union Association, but was not received at this session. It had taken in a member who had been excluded from the fellowship of Pleasant Plains church. A committee was appointed to investigate the matter more fully. The committee was composed of R. Redfearn, J. L. Bennett and W. M. Johnson. The following appears in the minutes of 1888: "We, your committee, appointed to investigate the complaint on the part of Pleasant Plains Church against New Salem, petitioning for membership in this Association, make the following report: That New Salem church holds as a member and as pastor Rev. H. B. King, he having been excluded from the Pleasant Plains Church.

R. REDFEARN,
J. W. BIVINS,
Committee.

The New Salem letter seems to have been withdrawn for the time being, but in the session of 1889 they were received into the fellowship of this body. Matthews church was granted a letter of dismission at this session that it might join the Mecklenburg and Cabarrus Association.

The old custom of appointing a committee on obituary at each session of the Association was discontinued at

this session, and a historian appointed. But we are sorry to say that the historian never reported anything. The important matters that ought to have been reported were left off. The historian's excuse was that no reports had been made to him.

We find this interesting item appended to the minutes of 1887:

"We, the ministers of the Union Association, beg leave to submit the following paper to the Association for consideration:

"Dear Brethren: We believe that one of our greatest needs is the cultivation and proper training of the children and youths under our supervision. They can only be useful and efficient as they have ability to do. We have been reliably informed that the owners of Rock Rest Academy will donate their house and grounds thereof to the Union Association, provided the Association will maintain a good school at the above named place. Rock Rest is located near the center of the Association, and is noted as a healthy and accessible point. And, further, the surrounding community is equal in morals, sociability and hospitality to any in the Association. We believe this to be the golden opportunity for the brethren of this body to establish for their children a school, permanent and useful. Our body numbers 2,500 members. This would be an easy work for the brethren, if united and determined on it. We, the ministers of the Association, do most heartily commend this work to the brethren, with the assurance that we will prove ourselves faithful colaborers in the work."

This was the real beginning of the Associational school idea which culminated in the establishment of the Wingate

School. From the beginning of this Association the brethren were strong on the education idea. Many strong resolutions were offered, but the above paper was the first step toward the erection of a permanent school within our own bounds. We do not know what became of the above petition, but if it were entirely ignored it did much good, as we all can now see.

The session of 1888 was held with Rocky Mount Baptist Church October 12-13. The introductory sermon was preached by Elder R. H. James from Psa. xxxiv. 3. The delegation was not as large as it was at the former session. Rocky Mount was considerably to one side of the territory covered by this Association, making it a little difficult for the brethren to attend.

Grove Springs Church changed its name during the year, and this time it comes up as Beaver Dam.

Elder J. A. Bivins was elected Moderator and Bro. J. W. Bivins was re-elected Clerk. Oak Grove, a newly organized Baptist Church, petitioned for membership at this session, and was unanimously received.

The Black Creek Church asked for a letter at this session to join the Chesterfield Association.

The churches reported $5,600 contributed to all objects during the year, and a membership of 2,412.

The session of 1889 was held with Philadelphia Baptist Church October 10-12. The introductory sermon was preached by Rev. J. C. Stowell from 1 Sam. xv. 23. He was present in the interest of the Home Mission Board.

Bro. J. W. Bivins was elected Moderator and Randolph Redfearn Clerk. V. T. Chears was Treasurer.

The Rocky Mount Church asked for a letter of dismission to join the Anson Association. The letter was granted.

Pleasant Plains Church had failed to send representatives to the Association for several times, so the Moderator appointed a committee to visit this church and ascertain the cause of their neglect. We suppose that the committee succeeded well, as the church was represented at the next session of the Association.

The clerk has this closing word to say in the minutes: "Reclined against the pulpit stands Old Father Davis, whose achievements have gained for him unfading and deathless laurels, who had made for himself an unperishable record for valor, constancy, fortitude, self-denial, faithfulness, who told, as the tears trickled down his furrowed face, of some of the work that had been done. Then, said he, 'I know the fathers of almost all of you; I say to you, as I never expect to meet you again, die in the service of your Master. Push onward and upward; my motto for you all at the close of this Association—Feed my lambs! Occupy 'till I come! God bless you all! We must now say Farewell. Fare ye well, my brethren and friends! Fare ye well, ministers of Jesus! Fare ye all well! Fare ye well in time, fare ye well to all eternity!'"

These are, in substance, some of the words which fell from the old brother's lips while the large audience sat with faces bathed in tears.

This last word was added: "Thus ended one of the most successful sessions of the Union Association."

Nothing was done toward forward movements, but the things which remained were greatly strengthened. This means more sometimes than anything else that can be done.

The session of 1890 was held with Beaver Dam Baptist Church October 9-11. The introductory sermon was

preached by Rev. A. C. Davis from Luke xxiv. 48. Bro. J. W. Bivins was re-elected Moderator, Bro. Hugh Long Clerk and O. M. Sanders Treasurer.

There was a very good representation from the churches. Several visiting brethren were present. Rev. J. N. Stallings, President of High Point Female College; Prof. J. B. Carlyle, from Wake Forest, and Bro. J. W. Griffin, from the Mecklenburg and Cabarrus Association. These were all welcomed to seats with the body.

Later on in the Association Rev. J. D. Newton came in the interest of the Orphanage. He was a son-in-law of Uncle Jack Mills.

Herman and Hamilton's Cross Roads petitioned for membership at this session. They were found to be orthodox and therefore were admitted.

Deep Springs Church asked for a letter of dismission from this body to join the Anson Association. The letter was granted.

The report of the Executive Committee at this session is especially interesting. In substance it is as follows: "Elders J. L. Bennett and D. A. Snider have supplied Oak Grove the first Sabbath of each month. They have a house of worship hulled in so that they can use it. They have had five additions this year. The outlook is good." They have also preached in the community of Steven's Mill, but have not been able to hold any meetings of days. This was not very far from Mount Harmony church.

Rev. J. A. Hill has labored at Hermon and has succeeded in organizing a church which we feel will eventually be quite an asset to the cause in Union County. The brethren were very enthusiastic about missionary work

during this period. Many out of the way places were supplied by the preachers of these days.

Old Father Davis is mentioned again. He made his farewell address at the last session, but he was still living when this Association was held, and had more to say. The clerk has this word about him: "During the session of the Association Old Father Davis was present, seemingly enjoying good health.

He spoke on Missions, and gave a brief sketch of religious conditions in our country fifty-nine years ago, when the only available place of worship was a rude hut or the open forest.

He sketched, briefly, our religious growth down the fifty-nine years of his ministry, and showed our present conditions, and the great work accomplished by the ministers of this Association.

He pours out his soul in urging his brethren—young brethren especially—to continue the work of preaching and spreading the Gospel of Christ; we see tears roll from the eyes of the people swayed by the earnestness of his open heart.

His very presence seemed to inspire all with a feeling of reverence and enthusiasm for their Master's work. With this the old minister of seventy-nine winters bade the brethren of the Union Association an affectionate farewell. The Baptists of this Association owe a debt of gratitude to this brother which only God can pay."

Old Brother Davis preached to an attentive crowd on Sunday afternoon at 2 o'clock. The house was bathed in tears, and many shouted the praises of the Almighty God.

This was the closing of one of the most successful sessions of the Union Baptist Association.

The session of 1891 was held with the Shiloh Baptist Church October 8-10. The introductory sermon was preached by Rev. G. W. Harmon from I Cor. xv. The churches were very well represented at the first session. Bro. J. W. Bivins declined re-election as Moderator, and Elder J. A. Bivins was elected in his stead; Randolph Redfearn was re-elected Clerk and O. M. Sanders Treasurer. Much interest was shown in Home Mission work at this session. A committee in each church was appointed to urge the people to do their best.

During the Association Elder A. C. Davis offered a resolution that the old and worn-out preachers be cared for by this Association. The Association decided to ask all of the churches to take a collection for the Old Ministers' Relief Board, located at Durham, N. C., some time during the year. This was the first time anything of this kind had been mentioned in this Association. Collections had been taken for individual ministers who once attended this body, but nothing of a general nature along this line had been done. This was another step forward. It took the Baptists a long time to learn to walk.

Rev. M. L. Kesler, then representing the Colportage and Sunday School work, attended this session of the Union Association. He is now the General Manager of the Thomasville Baptist Orphanage.

Rev. J. N. Stallings made a strong plea for female education at this session of the Union Association. He was then President of the High Point Female College. All of these efforts have been toward the upbuilding of this section and the strengthening of the Baptist cause.

This was one of the most encouraging sessions of the Union Baptist Association held up to this time.

The thirty-eighth session of the Union County Baptist Association was held with Waxhaw Baptist church October 4-8, 1892. The time of meeting was changed at this session from Thursday before the second Sunday in October to Thursday before the second Sunday in November. The change did not last long. Some of the churches were not satisfied with it, and so kept sending up requests for it to be moved back. Meadow Branch was the one that persisted most in this appeal, and finally it succeeded in getting it moved to October, as it formerly was.

Bro. B. Clegg Ashcraft was elected Moderator for this session and Randolph Redfearn Clerk.

Sandy Ridge and Antioch churches petitioned for membership in this body. Upon being found orthodox they were admitted and their delegates were given the right hand of fellowship.

Uncle Jack Mills attended this session of the Association in the interest of the Thomasville Baptist Orphanage, of which he was general manager at this time. It was a benediction to hear him in his gross way tell of the Fatherless Ones he had under his care. He was the originator of the Orphanage work in North Carolina, and loved the work as but few men have since his day.

The Moriah Church asked for a letter of dismission to join the Chesterfield Association. The letter was given.

The session of 1893 was held with the church at Monroe November 9-11. The introductory sermon was preached by Elder A. C. Davis from I Cor. xv. 58.

The election of officers resulted in Elder J. A. Bivins for Moderator, Randolph Redfearn for Clerk and John W. Bivins for Treasurer.

Rev. M. A. Adams, the pastor of Monroe Baptist Church, made an address of welcome. The term *delegate* was changed to *messenger*. This was a very wise thing. So many organizations have delegates, but the churches have messengers. Mount Harmony Church was received at this session. It is located in Mecklenburg County, but has always belonged to the Union Association.

Deep Springs church called for a letter of dismission at a session a little prior to this, but now desires to be received back into this body. It was unanimously received, and has remained with us ever since this time.

Elder E. L. Davis was too feeble to attend this session of the Association, so the brethren made him up a purse of $9.25 and sent it to him.

The Executive Committee reported that they had purchased the Protestant Methodist church house at Mount Harmony at a cost of $100; the most of this amount had been paid or subscribed.

The Union Baptist Sunday School Convention has a minute of its session held with Hopewell Baptist Church appended to the minutes of 1893. We do not know whether this was the first convention or not, but this we can say: they had a splendid program, and we feel sure some very interesting speeches were made, since they had some very strong men in attendance. Elder A. B. Caudle was President of the convention. It is a pity that it is not in existence today.

The Union Baptist Association held its fortieth annual session with Hopewell Baptist Church November 8-10, 1894. The introductory sermon was preached by Rev. D. A. Snider from Luke xi. 11. Prayer was offered by Rev. R. H. James. A good representation of the messengers from the churches was present. The former Moderator called the session to order, and had roll of churches called and messengers' names enrolled. The election of officers followed, which resulted in Bro. H. E. Copple for Moderator and Randolph Redfearn for Clerk. Bro. J. W. Bivins was continued as Treasurer.

Rev. O. L. Stringfield presented himself as an agent for the Woman's College, under way of construction at Raleigh, N. C. He was welcomed and heard present the claims of female education. To him is due, to a large degree, the erection of Meredith College.

Dr. C. Durham preached a missionary sermon during the session Friday morning. His text was "The Lord added to the church daily such as should be saved." As a result of this sermon every church in the Association pledged to the Foreign Mission cause.

The sessions were harmonious, and the note of progress seemed to be sounded on every line. Forward! forward with the work of the Master, was the one cry.

Some remarkable changes came about during the time covered by this chapter. Many of the names once used so much in the workings of the Association appear no more. These ten years have seen the churches organize Sunday Schools, pay their pastors better salaries, and enlarge their contributions to Home and Foreign Missions. The Orphanage came into existence during this time, and is now

the pride of North Carolina Baptists. The Old Ministers' Relief Board, located at Durham, has been originated during this time, and the idea of having an associational school has been advanced by the pastors of this Association. Rev. M. A. Adams leaves the First Church at Monroe and Rev. Hight C. Moore takes his place. The membership has increased from 1,776 to 2,761. Attendance in Sunday School has increased from 725 to 1,235. The contributions have increased more than five hundred per cent.

Peace and harmony prevailed during the most of these ten years.

The next chapter shows more signs of progress than this.

CHAPTER VIII.

A NEW ERA BEGUN—THE WINGATE SCHOOL BROUGHT INTO EXISTENCE—NEW MEN COME INTO THE WORK —OLD ONES PASS OUT—NEW WAYS AND NEW THINGS.

This chapter begins with the forty-first session of the Union Association. It now has begun to be one of the established Associations of the State, and is being looked to as one of the strongest religious bodies of the kind. Many associations were organized and did not live long, but this one was now becoming a fixture in Baptist affairs in North Carolina. The formative period has been passed, things begin to take a definite shape, new men and new ideas begin to bob up. The mission work is taking on new life, yet the contributions are very small. Nearly all of the old preachers who first labored in this Association have passed out. Many new churches have been organized. Many have taken letters to other associations, and some have died.

The first session of this period was held with Meadow Branch Church October 10-13, 1895. The introductory sermon was preached by Rev. Hight C. Moore from John v. 39.

Prof. H. E. Copple was re-elected Moderator, T. W. Maness Clerk and J. W. Bivins Treasurer.

Several visiting brethren were present. S. McIntyre, representing the Biblical Recorder; Dr. T. H. Pritchard, of Charlotte; Dr. C. Durham, of Raleigh, and J. B. Boone, of Thomasville.

Two new churches presented letters for admission. The first one was Union, a new Baptist church about eight miles southwest of Wingate. It was received. The second was Walkersville. This church was received, but we see no further mention made of it. It passed out without any mention being made of it in any way. This seems to have been an organization without a house of worship. So far as we have been able to learn, it was organized by Rev. J. W. Little, and bore the local name of "Solomon's Temple." It did not report a pastor, so we suppose it died an easy death before the session of 1896.

Some very strong reports were offered on Missions at this session. Hight C. Moore made a splendid one on Foreign Missions, but with all of this the pledges were shameful. The whole amount pledged to Foreign Missions was $81.00, and the amount pledged to State Missions was $132.00. Has not covetousness done a deadly work among Baptists? The trouble with us has always been that we say we believe a thing and we do not practice it. We have claimed to be missionary, but our works do not prove it. We have listened to great soul-stirring speeches on the subject; we have shed great tears as we have heard of destitution in many sections of this vast world in which we live, but it has stopped at this. When a collection is mentioned our fervor is chilled. We drop from the highest to forty degrees below spiritual zero, and go away saying, "He spoiled it all by mentioning money." Is it not a shame?

The question of education had been agitated in this Association for several years. In a former session a resolution had been offered by the preachers of this Association to buy the Rock Rest Academy. This matter passed with-

out any further notice, so far as we have been able to tell from the minutes, but at this session the following resolution was offered:

"Resolved, That Brethren J. W. Bivens, Rev. H. C. Moore, O. M. Sanders, M. W. Griffin, J. C. Sikes, B. F. Parker and R. F. Beasley be appointed a Board of Trustees to secure, if possible, without a debt on the Association, suitable property in the bounds of this Association, in fee simple to them and their successors, and to establish and control an academy of high grade for the education of the boys and girls of this Association and the surrounding country."

This resolution was unanimously adopted by the Association. We do not know just who offered it, but possibly some one present at this meeting can tell all about it, and since Bro. J. W. Bivens is writing the story of this school we will leave that part of it off for him to tell.

This further mention of Elder E. L. Davis is made, and since it is the last time, as was supposed, this old veteran of the cross attended this Association, we feel that it is more than fitting that we mention this matter. The clerk has the following to say: "At 1 o'clock Rev. H. C. Moore preached from Daniel v. 30. After the sermon Rev. E. L. Davis, who for sixty-two years has stood watchman on the tower warning sinners to flee from the wrath to come, gives to the Association what he believes to be his last farewell. Eyes were melted to tears as the old veteran of the cross shook hands with the children in the ministry, admonishing them to stand firm and meet him on the other shore." He went home before the next session met. His

obituary appears in the minutes of the session of 1896. Since we give an extended sketch of his life in the biographical part of this book we will not make further mention of him here.

The churches reported three hundred and forty-eight baptisms this year, sixteen hundred and forty-nine in Sunday School, and a total membership of two thousand nine hundred and eighty-seven.

The session of 1896 met with Olive Branch Baptist Church October 8-10.

The introductory sermon was preached by Rev. D. A. Snider from II Tim. iv.

H. E. Copple was re-elected Moderator, T. W. Maness Clerk and J. W. Bivins Treasurer. Some very important reports were made concerning the Wingate School. The committee appointed at the last session had secured a lot from Bro. G. M. Stewart and had begun the school. They suggested the school be called The Wingate School out of respect to the memory of Dr. Wingate, formerly president of Wake Forest College. The Association adopted the name, and it has borne it since this time.

The churches reported two hundred and eight baptisms during 1896, fifteen hundred and ninety-five in Sunday School, and a total membership of three thousand and seventy-seven. It now had twenty-six churches on its list.

The session of 1897 was held with Oak Grove Baptist Church October 7-9. The introductory sermon was preached by Rev. R. H. James from Romans xii. 5.

H. E. Copple was re-elected Moderator, T. W. Maness Clerk and J. W. Bivens Treasurer. Corinth, a newly organized Baptist church, presented a letter at this session of

the Association. It seems to be near the place where the Old Cross Roads Church stood. The Old Cross Roads Church was expelled once, got on its feet again and then died, but this new church came into existence to stay alive. It was received, and has been active and very aggressive since this time. It is one of the best churches in this Association. It is always ready to take hold of anything the Association needs to propagate. It has a good W. M. U., and has given considerable to the Million Dollar Fund.

This Association was the first one to mention Woman's Work. No W. M. U.'s are mentioned as being organized, but some very strong resolutions were offered by Hight C. Moore, who was pastor of Monroe Baptist Church at this time. Since this time many strong Unions have been organized. (For complete account see sketch in this book.)

A Sunday School Convention had been organized a few years before this, and lasted for three years, but it failed to meet during the summer of this year, so a resolution was offered to resurrect it the following summer. This was a great thing while it was in operation, and according to statistics it did much toward enlivening the work. When it went down there was a great decrease in the Sunday School work. The report showed that several hundred had fallen out.

A motion carried at this Association to appoint one person in each church to raise money to aid Bro. A. C. Baker, who was then a student at Louisville Baptist Theological Seminary. The body seems to have been in sympathy with education, but has not encouraged the young preachers who have come up within her bounds to secure an education. All of those who have gone to college from

this section have gone to other fields: those who have not gone to college have remained. It ought not to be this way.

Bro. A. D. Caudle was the Associational Missionary this year. He reported nine months' work, during which time he had preached twenty-five sermons, made thirty-two religious talks, traveled two hundred and seventeen miles, made sixty-five visits, sold four books, gave away thirty tracts, collected fifty-three cents. He received seventy-five dollars for this work.

The charter of the Wingate School appears in the minutes of 1897.

The churches reported 236 baptisms this year, a total membership of 2,343, and 1,589 in Sunday School. The total amount given during this year was $3,496.11. The most paid any pastor at this time was $600. This was paid by the Monroe Church.

The session of 1898 was held with the Meadow Branch Baptist Church October 6-8. The introductory sermon was preached by Rev. T. P. Little from xx. 8. This is spoken of as one of the very best sessions of this Association. It showed signs of progress on every line, but not as much as it ought to have done.

H. E. Copple was re-elected Moderator by acclamation, R. F. Beasley Clerk, by ballot; J. W. Bivens was re-elected Treasurer by acclamation.

Prof. F. P. Hobgood, from Oxford Seminary, and Dr. E. W. Sikes, from Wake Forest, were present at this session and made some very strong speeches in favor of Christian Education.

Mt. Olive presented a letter at this session. It had been a member of this body for many years, but had taken

a letter to join the Pee Dee, but now it comes back, and has remained a member of this body since this time. It was at Mt. Olive that the Brown Creek Association was organized, and because of this the Association felt like it was the child of this church. It had now become the Union, but it was still the same body, and this church desired to again become a member of it. New Home, Hamilton's Cross Roads and North Monroe were also received at this session. New Home is not mentioned with the others received, but it is in the list with the other churches composing this Association.

The Association at this time passed a resolution that it forever hereafter pay the expenses of its delegates to the Southern Baptist Convention. This has been forgotten, or the brethren do not think a resolution means anything. How sad to think that a body will pass a resolution and then ignore it entirely. We must stop this. We have gone over the minutes of this Association for more than forty years, and, to our sorrow, we have found resolution after resolution absolutely ignored. We hope that this resolution may be resurrected, and that whoever is appointed to attend the next session of the Southern Baptist Convention may have his expenses paid by the churches composing this Association.

The Wingate School had a prominent place in all the deliberations of the Association from its birth up to this time. The reports show that it was quite a success in every way.

The financial report to this Association showed that $87.50 had been raised for Home Missions, $110 for State Missions, and $105.50 for Foreign Missions; Orphanage,

$98.55; Ministerial Education, $24.18. The churches reported 157 baptisms during the year, a total membership of 3,130.

The forty-fifth session of the Union Baptist Association was held with Beaver Dam Baptist Church. This church now becomes Marshville. The Association convened October 5th and continued over the following Sunday.

The introductory sermon was preached by Rev. A. C. Davis. His subject was "The Spirit of Missions." His text is not given in the minutes of this session. Bro. J. W. Bivens was elected the permanent Moderator of the Association. It is not said just what the body meant by the term "permanent moderator," but we think the intention of it was that no other Moderator should be elected as long as he would serve. This was a very good resolution, and one that would eliminate much contention if followed out. Bro. R. F. Beasley was elected Clerk and F. B. Ashcraft Treasurer, which position he held until his death in 1919. He made a most faithful one.

King Street, Waxhaw, presented a letter at this session and was unanimously received.

Miss Fannie E. S. Heck was present at this session to present Woman's Work. This was the first time such a thing had been done. To show the spirit of the Association in regard to this matter we give the first report offered on Woman's Work.

Woman's Work.

I suppose the subject should be limited to woman's work for Christ or in the spread of the gospel. What may

women do? Anything that man may do, unless prohibited by the Bible. We read in Acts ii. 17, quoted from Joel, "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, etc." And the Book tells us this prophecy was fulfilled. We are told again that a company or society of women followed Christ and ministered unto Him and His disciples of their substance. And again, that there was an aid society, presided over by Dorcas, who did much to relieve the wants of the poor. And, once more, we read of the woman who made the contribution and performed the loving service that elicited from the Master's lips the encomium, "She hath done what she could." Wherever the gospel has gone woman has been blessed and has always been found faithful.

We congratulate the sisters on the splendid progress they are making. Thousands of letters, cards, leaflets, etc., have been sent out and the magnificent sum of $6,929.25 was given to missions by the women of North Carolina during the last conventional year.

They are doing a much needed and greatly appreciated work in sending mission boxes to the poorly paid, sacrificing frontier missionaries.

Every since Paul wrote to the pastor at Philippi, urging him to help those women that "labored" with him "in the gospel," faithful and consecrated women have been found among the most loyal and loving supporters of many a hard worked pastor and missionary. We would most cordially, therefore, recommend that our pastors encourage and aid, as they no doubt will be forward to do, the women

in every proper effort for the dissemination of the gospel and the establishment of the Master's kingdom.

Respectfully, A. M. Croxton.

Aged Ministers' Relief had a good place in the program of this Association. The report was made by Bro. J. W. Bivens, and is as follows:

Aged Ministers' Relief.

Seeing the needs of some provision to aid faithful ministers of our denomination, who, from age or infirmity, were no longer able to "preach the gospel," and therefore "live of the gospel," the convention, about the year 1890, organized the Aged Ministers' Relief Board, and made it the duty of this board to hunt up this class of the Lord's poor and ask the churches throughout the State to contribute to their relief.

Since its organization many worthy ministers and their wives, or indigent widows, have been helped in this way. There are fourteen families now receiving aid through this board. Only four of these were received when the board was first organizd. Many who have been received have gone to their reward. Very few remain long upon the board. The board is very careful about receiving any who are unworthy. Some applications are refused on that ground, and some are dismissed after having been received.

The amount contributed to this object last year was $918.09; and since last convention $511.39, as reported in last Recorder. The board has a permanent interest bearing fund of a little over $2,000, of which only the interest is used. One-third of all amounts contributed go to this

fund and is invested in unincumbered real estate securities. The other two-thirds, with interest on amount invested, is given to the beneficiaries of the board. The secretary of the board, Rev. J. F. McGuffie, Rock Spring, N. C., says the work is very hopeful and encouraging. It certainly commends itself to every lover of the Lord Jesus, who shall finally say unto them on the right hand, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Ye have the poor with you always, and whensoever ye will, ye may do them good."

Will not every church take at least one collection for this object during the ensuing Associational year? And if there are any needy of this class in our midst, see that they are not neglected. Respectfully,

J. W. BIVENS.

The discussion which followed this report was the warmest we have seen any account of in the minutes of this Association. Many very striking things were said. Among them Rev. R. H. James said that it would not be a disgrace for a preacher to die in a poor house, but it would be a disgrace to the people for whom he had preached and labored. Brother Hotchkiss said that preachers ought to preach against covetousness more. Giving was not urged upon the laity as it should be, but if his idea was carried out what would become of some of the poor dried-up covetousness church members? They go to church little enough now. Would they go at all if more were said about giving? We fear not.

The question of Missions was discussed in this session more vigorously than before. During the discussion Bro.

A. M. Croxton said: "If there is a preacher here who has never preached a sermon on giving without feeling a cold chill coming from the audience, I would like for him to stand up." No one stood up. Bro. A. B. Caudle said that too many Baptists are quarantined against the spirit of missions. This is too true today.

J. L. Bennett said during this hot discussion: "The spirit of missions should connect our hearts with the uttermost parts of the earth; the world is the field, and the man who believes in home missions and not in foreign missions is like the farmer who has a brag patch near his house and lets the remainder of his farm grow up in weeds." This was well said, sure.

Dr. E. W. Sikes said: "There is not a land so dark, an island so distant, people so ignorant, that our foreign board will not send them a missionary."

This was an epochal meeting. The Spirit of God was in it. Men's hearts warmed up as never before. Speeches had been made on these subjects, but nothing like this since the early days of the Association, when Silas J. Fincher, A. L. Stough and E. L. Davis came with the eloquence of a Demosthenes and moved the people to believe that the gospel was for the whole world. This meeting showed that the Association was coming to its own as not before. "Onward," was the slogan cry now. If the spirit of this meeting had been kept up we could have been doing many things we are leaving off at present. The trouble has always been that our people, like this Association did here, get warmed up but partially. The warmth does not get into their pocketbooks.

The session of 1900 was held with the Monroe First church, and in many ways it was a continuation of the one held with Marshville the year previous. It convened October 11th, and continued for four days, including Sunday. Many visiting brethren were present to add all they could to the work of the Master, as it was being done by this body. Among the brethren was Dr. R. T. Vann, then President of the Baptist Female University for Women. He made some thrilling speeches on education and missions.

Bro. J. W. Bivens was continued as Moderator, R. F. Beasley Clerk, and F. B. Ashcraft Treasurer.

This session was really a connecting link between the former session and the one in 1901. Many signs of progress could be seen, and many steps forward were taken. The churches were pledging more liberally than they did at first, and more of them were joining in with progressive movements that our denomination felt like that it ought to support.

The churches reported 211 baptisms this year and a membership of 3,560. The introductory sermon was preached by Rev. D. A. Snider from Acts xx. 35, subject, "Giving." The clerk has this word to say about the sermon: "It was a good sermon, full of Bible truth."

J. W. Bivins was Moderator of this session, Rev. A. B. Caudle Clerk, and F. B. Ashcraft Treasurer.

The session of 1901 was held with Mill Creek Baptist Church October 10-13. The introductory sermon was preached by Rev. A. B. Caudle from Matt. xi. 6, Mark viii. 15, subject, "The Three Leavens."

Dr. A. M. Croxton was elected Moderator, A. B. Caudle Clerk, and F. B. Ashcraft Treasurer.

Petitions were presented from Mountain Springs, Sardis and Roanoke asking for admission into this body. They were received.

Bro. J. W. Bailey, editor of the Biblical Recorder, was present, and made a powerful speech. The clerk has this word about it: "J. W. Bailey made an address on this subject (Christian Education), in which he reviewed our history in the past, telling of the sore trials and disadvantages through which our Baptist cause has come to its present greatness and power, how in this land of libetry we have grown and multiplied. For height and depth, and breadth, point and pith, we never heard this speech surpassed."

Rev. L. Johnson, Corresponding Secretary of the State Mission Board, was present at this session, and preached on Sunday morning. It was his first visit to this Association.

The reports to this session showed considerable improvement along Sunday School lines. More than two thousand were now enrolled in the Sunday Schools of the churches composing this Association, but still there was not more than twenty per cent of the church members enrolled.

The forty-eighth session of the Union Association was held with Old Waxhaw Baptist Church October 9-11, 1902. The introductory sermon was preached by Rev. S. F. Conrad, representative of the North Carolina Baptist, a paper that was very widely circulated at this time, but later consolidated with the Biblical Recorder. His text was not given, we are sorry to say. We are arranging to prepare a table of the meetings of this Association, giving all the

places of meeting, the moderators, the clerks, preachers and texts of sermons. But since some of them are not given, we cannot give a complete one.*

The following churches and delegates were represented:

Antioch—J. N. Hagler, J. H. Presson, Lonnie Green.

Benton's Cross Roads—J. K. Trull, J. S. Benton, Josiah Simpson.

Bethel—M. D. Tadlock, R. F. Krimmingee, H. B. Moore.

Corinth—W. S. Walters, J. B. Price, U. V. King.

Deep Springs—C. C. Davis, J. W. High, Wm. Braswell.

Ebenezer—G. W. Baucom, J. E. Rowell, J. M. Hill.

Fairfield—J. S. Williams, J. A. Kiser, J. H. Mills.

Faulks—S. J. Helms, A. M. Newsome, T. E. Bivens.

Hermon—W. H. Helms, J. H. Deese, B. F. Baker.

Hopewell—J. C. Hough, I. R. Duncan, W. A. Faulk.

Hamilton's Cross Roads—M. L. Sinclair, W. F. Griffin, J. Baker Staton.

Macedonia—N. A. Funderburk, D. A. Outen, J. B. Mangum.

Marshville—H. G. Ashcraft, B. H. Griffin, J. E. Austin.

Meadow Branch—H. C. Moore, J. H. Williams, J. A. Williams.

Mill Creek—E. E. Braswell, L. S. Helms, T. A. J. Price.

Monroe—J. H. Benton, Dr. J. W. Neal, R. F. Beasley.

North Monroe—D. A. Mauney, Wm. Privett, B. B. Privett.

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*For lack of space we were compelled to omit the table.

Mount Harmony—J. E. Sustare, A. M. Newell, R. Gibson, J. O. Hall.

Mt. Pleasant—C. C. Parker, B. L. Godwin, J. F. Byrd.

Mt. Olive—E. E. Leonard, A. Lowery, C. E. Rushing.

Mountain Springs—W. B. Griffin, J. C. Moore, A. D. Moore.

New Home—R. Atkinson, S. Stegall, John Williams.

New Hope—Not represented.

New Salem—D. J. Helms, Vernon Long, John A. Williams.

Olive Branch—Wilson Curran, W. L. Parker, L. Sinclair.

Oak Grove—H. M. Keziah, R. S. Spittle, J. F. Gordon, Marcus Austin.

Pleasant Hill—L. F. Austin, J. M. Birmingham, B. M. Howard.

Philadelphia—J. G. Gullege, H. C. Smith, M. L. Baker.

Roanoke—A. F. Hagler, A. M. Price, A. F. Fowler.

Sandy Ridge—G. J. Richardson, D. C. Montgomery, D. J. Melton.

Sardis—I. A. Hunneycutt, W. B. Foard, E. Presley.

Shiloh—F. M. Sutton, W. J. Sutton, N. R. Helms.

Union—J. P. Horne, J. F. Carelock, W. L. Thomas, H. F. Parker.

Waxhaw—H. J. McManus, J. S. Billue, W. M. Crow.

King Street—J. W. Powell, W. S. King, A. J. Blythe.

Dr. A. M. Croxton was chosen for Moderator, R. F. Beasley Clerk, and Bro. F. B. Ashcraft Treasurer.

Fairfield, a newly organized Baptist church in New Salem township, was admitted at this session of this Association.

The question of temperance was discussed at length during this session. The report was read by Rev. S. F. Conrad, who had been requested to write on the subject. The following resolution was offered at the close of this session: "On motion the Association as a body requested the county commissioners not to grant license to any one to sell liquors, and the following committee was appointed to lay the request before the county commissioners: J. W. Bivens, A. M. Croxton, R. F. Beasley, R. H. James and A. C. Davis." Many reports had been made on this subject at the session prior to this one, but nothing definite had been undertaken along this line. This county was terribly infected with the liquor business at one time, but this action, together with other things that brought great pressure against this pernicious business, finally put it out. That one may see the nature of the report handed in by Rev. Conrad we give it below:

TEMPERANCE.

The cause of temperance has made great progress in the last several years. This is true of the churches and also of a general public sentiment. There are now only a few associations in the State which retain in their fellowship churches which allow their members to engage in the manufacture and sale of intoxicating liquors. The great damage to morals, character and business are of such frequent note that greater protection is demanded for schools, churches and the home—and the frequent occurrence of crimes, suicides and untimely deaths has greatly aroused a feeling of aversion to the legalized sale of liquor. There are now forty-seven counties in the State in which

its sale is not licensed. Much has been done through wholesome and judicious legislation. We therefore urge our people not to give their suffrages to men who are the friends of the liquor traffic, and to vote only for men of unquestioned morals and who stand for the protection of home, good government and good citizenship.

Several churches have sent in requests that this Association ask the county commissioners not to grant license for the sale of liquor. We therefore recommend that this Association adopt a preamble and resolutions looking to this end. We recommend that the following editorial from the Southern Christian Advocate be given a place in our minutes:

"The statement is frequently made that there is no harm in moderate drinking, and that a Christian may indulge to a certain extent without any detriment to his spirituality. We deny the assumption; it is utterly false. No Christian can live in communion with God and attain a high standard of piety who habitually indulges in strong drink, however moderately. It blunts a man's moral perceptions, impairs his moral convictions, obtunds sensitiveness of conscience, destroys all the finer sentiments of his better nature, drives all desire after holiness out of the heart, and expels from the soul that hungering and thirsting after righteousness which is ever the characteristic of the earnest and aspiring Christian. Besides, it neutralizes a Christian's influence for good. No one has any confidence in the religion of the drinking Christian (?). But more than that: the example of the moderate drinker is more pernicious than that of the confirmed drunkard who reels along the street and falls into the gutter. It is not

the example of the sot, but the example of the moderate drinker, often a church member, that encourages boys and young men to drink. The professing Christian who indulges in moderate drinking is a stumbling block over which young men will at last fall into a drunkard's grave."

This meant business, and it did the work.

The clerk appended some of the striking things said during the Association. We give them to add some interesting matter to this history:

"No preacher can develop a people who do not read." —A. C. Davis.

"I bless God that he put it into the hearts of some men to love orphans. I love Jack Mills as I love no other man, because he was the father of the Orphanage work in North Carolina."—R. H. James.

"After traveling over our state for two years, I have been more impressed with our possibilities."—L. Johnson.

"It is an idle boast to say that the Baptists of North Carolina deserve more credit than anybody else for the educational awakening in the state."—L. Johnson.

"North Carolina is going to be the Baptist Eden of the Southern Baptist Convention if we do our duty."—L. Johnson.

"Opportunity, coupled with ability, is the measure of one's responsibility, and opportunity is God's call to duty." —Rev. A. D. Hunter.

"Brother Biven's report on Woman's Work is the best report I ever read."—Rev. A. D. Hunter.

Since the last word was uttered, is it not fitting that I give the report on Woman's Work as it was read by Bro.

J. W. Bivens at this session of the Union Association? We think so at least, and so we give it:

WOMAN'S WORK.

Every one will admit that woman has a work to do—a peculiar and distinctive work that harmonizes with the divine fitness of things. We cannot discuss every phase of it in this report, but there are three departments of woman's work that effect, to a very great extent, our growth as a religious denomination and the extension of Christ's kingdom among men:

First—The home, woman's kingdom, where lies her first and greatest duties. Jesus honored the home where Martha served, and Mary sat at his feet and learned. Paul says that they should "Keep silence in the churches" and be "keepers at home." Read I Cor. xiv. 34, 35; I Tim. ii. 9-12, and Tit. ii. 5.

Second—Local church work; helping in all matters pertaining to the church and contributing of her means to its support. Of the woman that anointed His feet with ointment Jesus said: "She hath done what she could." A beautiful type of woman, sacrificing for the comfort and encouragement of God's ministers.

Third—Mission work. Of the widow that gave two mites He said: "She hath given more than they all." The true mission spirit. Great things have been accomplished in recent years by the woman's missionary societies of our Southern Convention. They have done nobly. But only a few churches in our Association have these societies. Reports from these churches prove their helpfulness. Then

why not every church avail itself of this auxiliary in the prosecution of its work?

In conclusion, let our pastors not be slow to recognize the helpfulness and encourage and utilize the consecrated efforts of the sisters; and let our churches encourage them in every way possible to honor the Master by their best efforts to serve Him as "keepers at home," "attendants upon the sanctuary," in "ministering to the necessities of the saints," and in their organized efforts for the spread of His gospel.

Respectfully submitted, J. W. BIVENS.

There had not been many reports of this kind handed in, but things were taking such a decided turn that we must mention all we can of these forward moves. We wish that we might give all the reports that were made on all the subjects which came before this body.

Seven churches made no report on Sunday School work, but since they had schools the year before we conclude that they had them, but failed to report.

The session of 1903 was held with the Philadelphia Baptist Church October 8th, 9th and 10th. It was one of the best sessions in the history of the body. The clerk says that the messengers attended well, and the good and hospitable people of Lanes Creek, the location of Philadelphia, left nothing to be desired in the way of entertainment. The introductory sermon was preached by Rev. R. H. James, on the subject of holding fast that which we have. His text was in Rev. iii. 11. There were a number of good speeches, and zeal in the work ran high; so high that the Association took a decided step forward, and resolved to support a missionary on the foreign field.

Rev. W. F. Watson, now pastor of Monroe, was chosen for Moderator, R. F. Beasley Clerk, and F. B. Ashcraft Treasurer.

The only thing of much importance at this session was the report on Foreign Missions, read by Rev. M. D. L. Preslar. The wave of enthusiasm ran very high. The same spirit that overran the brethren in their meeting at Old Waxhaw the year before struck them here, and they went wild over the question of Foreign Missions. They resolved again to support a missionary on the foreign field. Pledges were taken, and they show that some real progress had been made. Monroe Church pledged two hundred dollars and Meadow Branch sixty. They had not gone so high before. The truth of it is, they have not improved much on this at this time. Bro. L. W. Pierce was assigned to this Association as their missionary. He was located at Yang Chow, China. Have we one there now? Why have we not? Are we not as able to support one now as the brethren were in these days? Did they get thirty cents for their cotton, two dollars for their corn, fifty cents for their butter, thirty cents for their eggs? By no means. We give more than they did then, but do we have the interest in the cause that they had? If we had as much enthusiasm as they we could do so much more than they did. There is too much machinery about our affairs these days. We have reduced everything to a system that is good so far, but not too far. Any system becomes formal if it is not propagated in the right way. The Spirit of the Master must dominate all of our meetings, and all of our systems, or they become formal. There is nothing dry or formal, nor is there a

lack of enthusiasm when He takes the lead in things. He was in these meetings. Now we discuss these important questions too hurriedly. Then they took their time for it. Let us notice the development of this question as the sessions are held.

The fiftieth session of the Union Association was held with Mt. Harmony Baptist Church Tuesday, October 6th, 7th and 8th, 1904. The introductory sermon was preached by Rev. W. F. Watson. His text is not given in the minutes, but his theme was "Onward, Baptist."

All of the churches reported at the first session except Hermon. The rules of order were suspended, and Rev. W. F. Watson was re-elected Moderator, R. F. Beasley Clerk, and F. B. Ashcraft Treasurer.

A very interesting report on periodicals was read by Bro. R. F. Beasley. Since it mentions periodicals then in existence which have passed out at this time we give his report:

PERIODICALS.

Believing in the immense power of the printed page and in the religious newspaper as a potent factor for the enlightenment, unification, concentration and upbuilding of moral and spiritual forces, your committee would heartily commend the following periodicals:

The Baptist Messenger, our excellent Associational monthly, is published at Monroe at twenty-five cents a year. Has a bona fide list of 700 subscribers. It contains information and stimulus regarding the work in our own bounds, and is worthy of a place in every Baptist home in the county.

The Biblical Recorder, for more than seventy years the efficient organ of the North Carolina Baptist, was never more ably edited than today. It covers all parts of our State Convention work, and is a great medium of news and views of our statewide brotherhood.

He also mentions Charity and Children, the Home and Foreign Field and Sunday School periodicals published by the Board at Nashville, Tenn.

You will notice that this report mentions The Baptist Messenger, published at Monroe. This was published at Wingate a little later on, but soon stopped for lack of support. It was a great little paper and contained much information along historical lines. It was a great pity to let it go down, but it died. During this session Wolf Pond and King Street churches asked for the ordination of Rev. J. W. Rowell. The matter was acted upon and referred back to King Street. Brother Rowell was ordained here a little later on.

The Foreign Mission question was still pretty warm at this session. The pledges were increased considerably. Bro. L. W. Pierce was still their missionary in China.

The State Mission work was done by the Associational Executive Committee. If a church wanted help, it petitioned the Association, and it endorsed the request, or set it aside. Roanoke asked for $15.00 and Sardis asked for $25.00; King Street asked for $50.00 at this session of the Association. We give this bit of information to show how things were done at this time. This was an independent body. It did not rely upon the State Board for anything. They managed their own affairs and reported their work to the Board.

The churches reported 207 baptisms this year, and a membership of 3,666. The most salary paid any preacher at this time was $1,150. Monroe paid this. The other churches were gradually going up on their pastors' salaries. Some of them had gone from a mere pittance to a hundred or more dollars.

The Union Baptist Association met with Meadow Branch Baptist Church in its fifty-first session October 5-8, 1905. The introductory sermon was preached by Rev. M. D. L. Preslar from Isa. liv. 2, subject, "God's Call to Zion."

W. F. Watson was re-elected Moderator, J. W. Bivens Vice-Moderator, R. F. Beasley Clerk, and F. B. Ashcraft Treasurer. This is the first time the Association elected a vice-moderator. If they had one before this time no mention was made of it. The Constitution and By-Laws were revised and amended at this session. There was not many changes made in them. The only thing worth mentioning was the clause relating to the Wingate School. It reads thus: "The Association shall fill vacancies on the Board of Trustees of the Wingate School, as provided by the Charter of said school."

The report on temperance, made at this session, was very encouraging. It states great improvement has been made all over this state of ours, and that the officers of the law are doing all they can to see that the prohibition laws are enforced to the letter. The following resolution was unanimously adopted: "Whereas, As the liquor traffic of the present day has become one of the greatest evils of modern times, and is declared to be more destructive to human life than the three great curses of war, pesti-

lence and famine, bringing untold misery, sorrow and woe upon the land, filling the land with paupers and orphans, and our jails and penitentiaries with criminals; and

"Whereas, As we believe the total abolition of the liquor traffic in the whole state to be the most effectual method of dealing with this monster evil; and whereas, as the few remaining places where it is manufactured and sold to be a menace to those communities and section where the people have rid themselves of the traffic; therefore be it

"Resolved, That we, the delegates and members of the Union Baptist Association do hereby express our universal condemnation of the liquor traffic, and desire that our next legislative assembly shall submit to the qualified voters of the state an amendment to our State Constitution totally abolishing the manufacture and sale of liquor from our state, and ask that this Association, composed of thirty-five churches and 3,666 members, appoint, through its Moderator, a delegation of five members to carry these resolutions before the General Assembly, and urge their enactment into law.

"Resolved, further, That the members and delegates of this Association are unalterably opposed to any change of the temperance laws at present existing in the County of Union."

This resolution was unanimously adopted by the Association, but have not been able to find out if a committee was appointed to carry these resolutions to the General Assembly.

Prof. T. B. Ashcraft was making some historical research at this time, especially concerning the Union Asso-

ciation. The Association heartily endorsed his work, and desired him to continue the research. He failed to get the data he wished, and stopped the work. We are sorry that he did not continue to write and publish the historical matter concerning this Association. It would have saved us so much time and labor.

The following motion was made by Bro. J. W. Bivens and unanimously adopted:

"That in addition to the subjects already before the Association the Moderator, at the beginning of next session, appoint a committee on the spiritual condition of the churches, and that the public reading of the letters from the churches be omitted and the letters placed in the hands of above-named committee, to make a complete digest of them all, and report the same to the Association as early as possible." This custom is still continued by the Association. It has saved much time.

The session of 1905 was a very interesting one, and while it did not have as much enthusiasm along some lines, yet there were signs of progress.

The session of 1906 was held with Shiloh Baptist Church October 11-4. The introductory sermon was preached by Rev. A. C. Davis. His text is not given in the minutes.

Bro. J. W. Bivens was elected Moderator, H. E. Copple Vice-Moderator, R. F. Beasley Clerk, and F. B. Ashcraft Treasurer.

North Monroe Church had dropped out for a few years, but was reorganized, and petitioned for membership in the Union Association at this session.

This interesting matter was given in the report on the Orphanage work by George P. Harrell: "There are 320 children at the Orphanage this year. We have employed 7 males and 21 females. We have 9 teachers in the school department. George P. Harrell is pastor of the Orphanage Church. We have services twice a month, first and third Sundays. Charity and Children has a circulation of 10,250 copies. Three hundred and fifty-six Sunday Schools are giving monthly offerings to the Orphanage. We have 400 acres of land, worth $15,000; buildings worth $60,000. Invested fund, $102,000. Total value of all property, $177,000." Was this not marvelous progress since its beginning in 1885?

The committee reported the following facts gathered from the letters:

"1905 showed that we had gained 69 members This year shows that we have gained 255, one hundred and eighty-eight over last year.

"In 1905 we paid our pastors about $3,298, and in 1906 about $3,550. We gained seven per cent on other objects to which we contribute."

This session was very good considering everything.

The session of 1907 was held with the King Street Baptist Church of Waxhaw, October 10-13. Rev. C. A. G. Thomas preached the introductory sermon. Again the text is not given, but we are sure that it was a good one. C. A. G. Thomas is a very strong preacher indeed.

Bro. J. W. Bivens was again elected Moderator, V. T. Chears Vice-Moderator, and F. B. Ashcraft Treasurer. No man has ever been a member of this Association that people were more anxious to show that they really appreciated

his services than John W. Bivens. They loved him for his real worth, and, when they could, they showed him that they did. He was elected permanent Moderator, he was treasurer for many years, acted clerk for some time, and could have held any of these offices all of his life if he would have served. He has served his Association as well as any man who ever lived in it, and knows as much about its workings.

Bro. R. F. Beasley, who had been clerk for several years, refused to accept re-election at this session, so Bro. W. T. Baucom received the nomination, and was elected.

A resolution was passed at this session to erect a dormitory for the Wingate School in memory of Rev. D. A. Snider, who had recently passed away. A committee consisting of O. M. Sanders, F. B. Ashcraft, S. E. Sustare, J. L. Shinn and N. A. Funderburk was appointed, but we see nothing more said about the matter. It would have been such a great thing for the school, and then, too, Brother Snider was worthy of the honor. Brother Snider passed away May 13th of this year. It was a fitting time for this memorial to be erected.

The session of 1908 was held with Union Baptist Church October 8-11. The introductory sermon was preached by Rev. J. L. Shinn from Isa. xiv. 24.

The election of officers resulted in J. W. Bivens for Moderator, R. H. James Vice-Moderator, T. W. Baucom Clerk, and F. B. Ashcraft Treasurer.

A good representation of delegates were present, and so the Association had a splendid beginning.

The year of 1908 was a great one for North Carolina Baptists. This was the year in which we gained such a

wonderful victory over the forces of evil by routing the whiskey curse from our State. The report on Temperance made at this session by Bro. O. C. Curlee was a very interesting matter. The document is so interesting that I am giving it in full. He, like most of God's children at this time, was rejoicing over the wonderful victory we gained May 26, 1908:

REPORT ON TEMPERANCE.

If you will refer to our report on this subject in the minutes of 1904 you will find us writing thus: "We have awakened to a sense of duty to the American homes, to the boyhood and motherhood, and to the great God that rules us. We see the onward sweeping tides of temperance in our own Association, as well as throughout the State of North Carolina. The ministry is to be praised for preaching it more and more, and the laity for talking it. We should all thank the Lord for the great crusade that is on in North Carolina, which was largely promoted and is being fostered by the three leading denominations of our State, viz., the Methodist, Presbyterian and Baptist."

Four years have gone and we live in the historic year of 1908. We find a State election called with ballots reading thus: "For" or "against" the manufacture and sale of intoxicating liquors; and on the 26th day of May, 1908, we gained a victory, carrying the State for prohibition by a majority of about 44,000, the result of which provided for the closing of the saloons and distilleries in North Carolina on the first day of January, 1909—the first State in the South to enact prohibition by a vote of the people. So

we see that the battle has been fought and the victory won, but not all, for satan and all our adversaries are in ambush, and using all the skill they can command to dethrone us and enter into power again; so we must be vigilant all the while, because our great common enemy does not sleep.

We do hope that if there are any of satan's "cohorts" still in the Church of God that they will come over on solid ground and stand with the church and with our Lord Jesus Christ on this great question until we shall have driven this crowning curse, not only from the Southland, but from the American continent.

Rev. E. C. Snider was ordained to the full work of the gospel ministry at the Saturday's session. (For presbytery see sketch of him.)

The Committee on Digest of Letters made their report, as follows: "By baptism during the year, 194; letter, 233; restoration, 25; dismissed by letter, 170; excluded, 45; dropped, 3; died, 36.

"Finance—Pastor's salary, $4,423.21; Foreign Missions, $681.85; Home Missions, $355.77; State Missions, $244.69; Orphanage, $479.59; Aged Ministers, $80.91; Ministerial Education, $35.83; Poor, $176.85; Incidentals, $661.11; building and repairs, $3,625.73; other objects, $451.25; Minute Fund, $57.33; value of church property, $41,815.00."

This was a good financial report from the churches, and showed that the preachers were coming to their own on the line of telling the folks what they ought to do with the money that God gave them with which to glorify him.

The Association at this time decided to revive the Union Meeting which had been held on Friday before each fifth

Sunday. It had been left off for some time. A committee was appointed to look after this work. It has been a hard job to keep a Union Meeting going in this Association. We do not know why it should be, but it is. The preachers begin one, but it meets with opposition in some way, and soon dies. They are one of the very best means we have for getting some of the most vital things before the people, and when people are really interested in the Master's work it is easy to run anything of this kind. We think the trouble is with the preachers. They are not as much interested as they should be. There is not the fellowship among them that ought to be or there would be a good strong Union Meeting in this Association all the time. We hope that it may be brought about, and made to live. The Yadkin and Philadelphia colored associations sent greetings to this session of the Union Association. They were received by a unanimous vote of the body.

The fifty-fifth session of the Union Association was held with Marshville Baptist Church October 7-10, 1909. The introductory sermon was preached by Rev. M. L. Kesler from Isa. liii. 11.

The election of officers resulted in J. W. Bivens for Moderator, V. T. Chears Vice-Moderator, B. H. Griffin Clerk, and F. B. Ashcraft Treasurer.

The usual routine of business was gone through with, and nothing of especial interest was mentioned, so far as we have been able to see from the minutes of this session. It seems to have been a very interesting session. All of the subjects before the body were discussed with much interest, but there were no motions or resolutions made that meant anything new.

At the close of this session notice was served on the churches that a motion would be made at the next session to leave off the Sunday services. At the session of 1910 a motion was made to change the time of meeting to Wednesday instead of Thursday, as it had been, and to adjourn on Friday instead of Saturday. The motion carried by a rising vote. Since this session the Association has met on Wednesdays, and so far as we know has given entire satisfaction.

The session of 1910 was held with Mount Harmony Baptist Church, Mecklenburg County, October 6-8. The introductory sermon was preached by Rev. M. D. L. Preslar from I Tim. iv. 16.

The election of officers resulted in V. T. Chears for Moderator, Braxton Craig Vice-Moderator, W. F. Estridge Clerk, and F. B. Ashcraft Treasurer.

Some very interesting resolutions concerning the Wingate School were passed at this session. We will not give them, as there is a history of the school in this little volume. Read it carefully for the resolutions passed at the 1910 session of the Union Association.

The session of 1911 was held with Faulks Church, October 4-6. The introductory sermon was preached by Rev. Braxton Craig from Ezekiel xxxvii. 3.

The election of officers resulted in V. T. Chears Moderator, J. L. Bennett Vice-Moderator, Braxton Craig Clerk, F. B. Ashcraft Treasurer, and a new office was added at this session by motion of Rev. A. C. Davis. It was that of Historian. J. W. Bivens was the first one to receive the appointment. This is an important office, and should be looked after as carefully as part of the Association's work,

for our history is such an important thing. Many of the most important things we have done have been lost to the denomination because the records were lost. Every church ought to look after its old books, and the old records of whatever nature they may be. We have been a history-making people, and since we have we ought to think enough of our history to preserve it. This Association has been in a position to enjoy some of the most wonderful privileges along this line. On midway ground between the Old Charleston and the Old Sandy Creek the preachers from these Associations, going to and from them, would pass here. This would enable this section to enjoy many privileges that other sections could not, but all of this history has been lost. We know that such a thing was done, but we do not know who came and who preached.

Two new churches were received at this session of the Association. They were West Monroe, organized June 27, 1911, and Union Grove, organized the same year. They were given the right hand of fellowship by the Moderator and given seats in the assembly.

R. H. James offered a motion to the effect that we organize a Union Meeting, and that we make it more spiritual than it had been, since the one object of all of our meetings was the salvation of souls. He also moved that the first fifth Sunday after February be given to the Sunday School work, and that a special program for that purpose be gotten out each time. The motion carried, but if it has amounted to anything we have failed to find it out by the minutes. How easy it was to make motions and carry them, but how hard it is to get them put into prac-

tice. Brother James was right in his motion, but the brethren were wrong in not carrying it out.

The Executive Committee employed Rev. R. H. James to preach half of his time at Monroe this year. He gave two Sundays to this work, dividing time between West Monroe and North Monroe. He organized a church at West Monroe, built a house of worship, organized a good Sunday School, and put the work in good shape. Possibly more was done for the work at these cotton mills in Monroe this year than had been done at all. Several brethren had worked hard at these points, but they had not accomplished as much as they had hoped, but when Brother James took the work it went forward by leaps and bounds for the first year. The second year was not so good. He continued under the Board for two years. The last year he gave all of his time to these points.

The fifty-eighth session of the Union Association met with Macedonia Baptist Church October 9-11, 1912. The introductory sermon was preached by Rev. E. C. Snider from Titus ii. 7.

Bro. V. T. Chears declined to be elected Moderator another time, so the election resulted in Rev. M. D. L. Preslar for Moderator, T. P. Little Vice-Moderator, Braxton Craig Clerk, and F. B. Ashcraft Treasurer. J. W. Bivens was continued as Historian. The clerk made the following report of the work done during the year:

"Seventeen churches reported a gain of $3,384.43; seventeen churches reported a loss of $2,133.24; two churches that reported $285.00 last year failed to report this year, leaving a gain of $695.19, and a grand total of $14,412.76. We added 301 by baptism this year and had 35 deaths."

The fifty-ninth session of the Union Association met with Meadow Branch Baptist Church October 8-10, 1913. The introductory sermon was preached by Braxton Craig of Monroe. Text I Cor. iv. 2.

M. D. L. Preslar was re-elected Moderator, T. P. Little Vice-Moderator, Braxton Craig Clerk, F. B. Ashcraft Treasurer and J. W. Bivens Historian.

The Association was a very good session. But few things of extraordinary interest came up. The only thing we notice worth mentioning was a resolution in regard to Rev. J. W. Little. The Association passed a resolution by unanimous vote that it did not endorse the manner of doing work that was being practiced by him. Much feeling had been aroused at Wingate over a meeting that he held there during the pastorate of Rev. S. N. Watson. Possibly this ought not to have been done. The brethren got a little too warm over this matter, but we are glad to note that at the session of this Association, held with Old Waxhaw Baptist Church in 1915, this resolution was rescinded.

The sixtieth session of the Union Association was held with the First Baptist Church of Monroe October 7-9, 1914. The introductory sermon was preached by Rev. A. C. Davis from Nehemiah iv. 19-20.

Rev. M. D. L. Preslar was re-elected Moderator, A. Marsh Vice-Moderator, Braxton Craig Clerk, F. B. Ashcraft Treasurer, J. W. Bivens Historian.

The Association sustained a severe loss this year in the death of Rev. J. L. Bennett. He had been an active member for many years, but his face was not seen at this session, and will not be any more. (See his biography in the list in this book.)

The session of 1915 was held with Hopewell Baptist Church. The introductory sermon was preached by Rev. Lee McBride White of Monroe. Text, John xi. 5-28.

All of the churches were represented at the first session, either by messengers or by letter. The organization resulted in J. C. Sikes for Moderator, Braxton Craig Clerk, E. C. Snider Vice-Moderator, F. B. Ashcraft Treasurer, J. W. Bivens Historian.

Austins Grove had been admitted at the session held with the First Baptist Church of Monroe in 1914, but it had not appeared in the minutes until this session. The clerk failed to mention it, or we have been unable to find the record.

This general word is added by the Committee on the State of the Churches:

"The revival meetings which were held during this year will long be remembered by the churches of this Association. God graciously blessed every church in this Association this year. The spiritual condition of the churches is excellent, as is evidenced by the reports of baptism from every section."

We made very rapid progress this year so far as numbers were concerned; now comes the testing time. Will we train them for efficient work? This has been our trouble all the while.

A motion carried to place a cut of Elder J. A. Bivens in the front of the minutes this year. No preacher has even been more loved in this section, and, we might say, any section of this State than Uncle Joe Bivens. He has been faithful for many years, and is still as enthusiastic as a young man, but his body is very frail. He is past eighty.

The session of 1916 was held with Old Waxhaw Baptist Church October 4-6. The introductory sermon was preached by Rev. M. D. L. Preslar from Col. iii. 1-2. John C. Sikes was re-elected Moderator, E. C. Snyder Vice-Moderator, B. H. Griffin Clerk, F. B. Ashcraft Treasurer, J. W. Bivens Historian.

The sessions were very harmonious, but nothing worth mentioning was done.

The session of 1917 was held with Mill Creek Baptist Church. The election of officers preceded the introductory sermon at this session. John C. Sikes was re-elected Moderator, C. J. Black Vice-Moderator, B. H. Griffin Clerk, F. B. Ashcraft Treasurer, J. W. Bivens Historian. The introductory sermon was then preached by Rev. C. J. Black from Psalms lxxxv. 6, "Wilt thou not revive us again; that thy people may rejoice."

The Woman's Missionary Union gave a splendid program at this session, as they had the year before at Waxhaw. Several fine reports and papers were read by them.

The session of 1918 could not be held at the usual time because of a terrible epidemic of Spanish Influenza, which had spread all over our country, and had slain its hundreds and thousands. We did not get to have the Association until November 14-15. We finished the work in two days because of health conditions in the community of Olive Branch, and because so many sections were under quarantine. This session was held with Olive Branch Church. The introductory sermon was preached by Rev. John A. Wray, pastor of First Baptist Church of Monroe. Text, Mal. iii. 8, "Will a man rob God"? The sermon was well presented, and took as much effect upon the people as we have seen an introductory sermon at any time.

Rev. A. C. Davis was elected Moderator, C. J. Black Vice-Moderator, B. H. Griffin Clerk, F. B. Ashcraft Treasrer, J. W. Bivens Historian.

A motion to have a history of the Union Association written carried, and Rev. M. D. L. Preslar, Elder J. A. Bivens and C. J. Black were appointed to do the work. Rev. A. C. Davis was appointed the year before, but did not have the data, so he could not get out the work. Every church in the Association was requested to aid in every way possible in this work. Thus we began our task immediately after the Association closed. We found a complete file of minutes save three. Some of them were torn, and we could not tell all that we wish to find out from them, but we have managed to get the most of the data. Some of the brethren have been very careless about answering our letters, but have been trying to carry out the demands of the Association.

The Association now has thirty-nine churches, with a membership of 6,149. The Sunday School work is immense. The Wingate School has a new dormitory, built by Brother G. M. Stewart.

The next session of the Association will be held with Philadelphia Baptist Church Wednesday and Thursday before the second Sunday in October, 1919.

CHAPTER IX.

HISTORY OF WOMAN'S MISSIONARY WORK IN THE UNION ASSOCIATION.

As we make an attempt to try to tell of some of the work that has been done in the Union Association, we will say, in the beginning, that it will not be a complete history by any means, but rather an incomplete summary. First, the writer feels her inability for giving a complete record of this great work, also from the fact that our time is so very limited, and so many records are not to be had, and then, too, there has been so much done that cannot be recorded; eternity alone can reveal some of the works of our women.

When Woman's Work first came into existence in our Association it had a very struggling existence, as practically no support or encouragement was given it; the object of this work was not really understood by a great many; some of those who did not understand were often heard of making remarks in the way of criticisms, but these few pioneer workers in our Association did not give up; they were heroines; they were women of strong conviction, believing that Jesus' last command fell with equal emphasis on women. It was the purpose and object of these earnest women to organize or unite themselves together to cultivate and foster the missionary spirit, which is the "Christ Spirit," among our women and children.

It was in 1897 that the first permanent Woman's Missionary Society was organized in our Association. Prior

to this time there had been a W. M. S. and a Young W. M. S. in the First Baptist Church, Monroe, but we have no record of their organizations or disbanding.

Some think that the first permanent Woman's Missionary Society was organized at Marshville, but from the records we have Monroe has the honor of being the first, by only a very short time, it being organized February 18, 1897, by Rev. Hight C. Moore, who was pastor. Mrs. Hight C. Moore was elected President, Mrs. D. A. Covington Vice-President, Mrs. F. B. Ashcraft Secretary, and Miss Hattie Belk Treasurer. The following, together with the officers, were charter members:

Mrs. A. W. Biggers, Mrs. G. W. Meredith, Mrs. E. W. Phifer, and Mrs. J. H. Benton.

Dr. Moore co-operated and helped lay the foundation of this work in the church at Monroe. He was ever loyal and faithful as long as he was pastor, but in a little over a year after this organization he and Mrs. Moore saw fit to go to another field of labor. Mrs. William Archer was elected President, as Mrs. Moore's successor.

Dr. A. M. Croxton succeeded Dr. Moore as pastor, and he, as Dr. Moore, was ever a warm friend to the W. M. S. It seemed with his coming that he purposed in his heart to be of the most possible help in this work, encouraging and supporting it in every way possible; it was through his efforts that a Woman's Weekly prayer meeting was started, which was kept up for years. It was through these little prayer meetings that the spiritual life of some of our women was greatly developed. The name of Dr. Croxton is still held dear in the hearts of those who remain. During his pastorate he was called

upon to give up his devoted companion, Mrs. May Kerfoot Croxton, so, in loving memory of her, the society was named "The May Kerfoot Missionary Society."

The Woman's Missionary Society at Marshville was organized March —, 1897, by Mrs. G. A. Marsh, who became its first president; the names of other officers and members are not at hand. Mrs. Marsh deserves special credit for the valuable service rendered while she was president. In later years this society had a Women's prayer meeting every Friday evening, which counted so much toward developing spirituality in the lives of those who attended.

The Woman's Missionary Society at Meadow Branch was organized in 1897 by Mrs. L. C. Bennett of Wadesboro. Mrs. Betty Benton was elected President, Miss Polly Crowler Secretary. The meetings were held twice a month. Dr. J. B. Richardson was pastor at this time.

These three societies, as dates show, were all organized in the same year. We have a space of nine years before we have a record of another organization, save one known as the "Workers' Band," for the children, in the First Church at Monroe. Probably this was organized before 1897, as we have no definite account of its organization. Mrs. J. C. Fletcher had charge of this work for some time, and Miss Lillie Austin succeeded her; she also served as leader of this work for quite a number of years; later the name was changed to "Sunbeam Band." Miss Mary Covington was the first Sunbeam leader.

These first nine years of Woman's Missionary Work in our Association were years of struggles and difficulties, yet they were years of foundation laying and seed sowing.

During these years we have no financial record as to the amount these societies gave, yet we know they heeded Christ's teachings, "Lay by in store as God hath prospered."

Mrs. D. A. Covington was appointed by the Central Committee at Raleigh as first Vice-President of our Association; Mrs. W. F. Watson was her successor, neither of them holding the office very long. At this time conditions were such that not much progress was made in the rural parts of our Association.

In 1906 Mrs. F. B. Ashcraft was appointed Vice-President. By this time it seems that the missionary enthusiasm was beginning to spread a little more in other parts of our Association, as other organizations are beginning to come in.

SHILOH.

A W. M. S. was organized at Shiloh during the session of the Association October 13, 1906, by Mrs. F. B. Ashcraft. Mrs. Lemuel Polk was elected President. Later this society disbanded, but was reorganized September 9, 1911, Miss Mattie Polk President, Mrs. Grace Bogers Vice-President, Miss Estelle Benton Secretary, Mrs. Lemuel Polk Treasurer.

Y. W. A., MONROE.

The next organization was a Y. W. A., First Church, Monroe, February —, 1908. Mrs. C. A. G. Thomas was President. After a little more than a year it disbanded and was reorganized February 13, 1910, with Miss Lydia Benton President, Miss Nell Curlee Vice-President, Miss Rosa Blakeney Secretary, Miss Eunice Benton Treasurer.

Old Waxhaw.

On May 31, 1908, Mrs. Ashcraft organized a W. M. S. at Old Waxhaw, with eight members. Miss Sallie Starnes was elected President. Shortly afterwards she resigned as President, but served as Secretary for a while. Mrs. James H. Godfrey was elected President.

Union.

Mrs. Ashcraft organized a W. M. S. at Union during the session of the Association on October 11, 1908, with 12 members. Mrs. J. B. Eubanks President, Miss Sarah Parker Secretary.

Mountain Springs.

On October 18, 1908, a W. M. S. was organized by Mrs. F. B. Ashcraft at Mountain Springs, with six members, Mrs. A. W. Williams President, Mrs. A. D. Moore Secretary, Miss Rebecca Davis Treasurer.

Mill Creek.

On July —, 1908, Mrs. F. B. Ashcraft organized a W. M. S. at Mill Creek with six members, Mrs. W. J. Braswell President, Mrs. Fanny Price Secretary, Miss Rilla Braswell Treasurer.

Mt. Harmony.

Mrs. F. B. Ashcraft organized a W. M. S. at Mt. Harmony September 12, 1909, with sixteen members, Mrs. E. J. Phillips President, Mrs. C. C. Haigler Vice-President, Miss Leona Moser Secretary, Miss Nealie Sustar Treasurer.

HOPEWELL.

On September 19, 1909, a W. M. S. was organized at Hopewell by Mrs. Ashcraft with eleven members, Mrs. Nannie Biggers President, Miss Lula Pope Vice-President, Mrs. Dora Pigg Secretary, Miss Ada Crowell Treasurer.

R. A., MONROE.

The Hight Moore Chapter of R. A. was organized, First Church, Monroe, June 6, 1909, by Mrs. G. M. Beasley and Miss Susie Covington with ten members. Officers:

Frank Ashcraft, Ambassador-in-Chief.
John Beasley, Secretary.
Parks Williams, Treasurer.

Miss Susie Covington was leader, Mrs. G. M. Beasley was assistant. In a short time Miss Covington resigned and Mrs. Beasley was leader, which position she held for a number of years with fine results.

MT. OLIVE.

A W. M. S. was organized by Mrs. Ashcraft at Mt. Olive November 21, 1909, with twelve members, Mrs. Eugene McRae President, Miss Mary Rushing Vice-President, Miss Alma Rivers Secretary, Miss May Billingsby Treasurer.

BETHEL.

On November 21, 1909, Mrs. Ashcraft organized a W. M. S. at Bethel with seven members, Miss Fronie Morgan President, Mrs. G. H. Tadlock Vice-President, Miss Lalia Morgan Secretary, Miss Blanche Ashcraft Treasurer.

ANTIOCH.

On Sunday, June 26, 1910, Mrs. Ashcraft organized a W. M. S. at Antioch with 12 members, Mrs. M. B. Belk President, Mrs. R. J. Haigler Vice-President, Miss Carrie Furr Secretary, Mrs. M. E. Tomberlin Treasurer.

R. A., MEADOW BRANCH.

On November 6, 1910, Prof. and Mrs. B. Y. Tyner organized the J. B. Richardson Chapter of R. A. at Meadow Branch with 18 members:

Mrs. B. Y. Tyner, Chief Counselor.
Boyce Griffin, Chief Ambassador.
John Bivens, First Assistant Ambassador.
Cecil Perry, Second Assistant Ambassador.
Zeb Jones, Chapter Secretary.
A. F. Funderburk, Corresponding Secretary.
L. P. Williams, Treasurer.
W. A. Redfearn, Collector.
L. L. Carroll, Librarian.

R. A., MARSHVILLE.

On January 1, 1911, Mrs. F. B. Ashcraft and Mrs. George Beasley organized the Livingston Chapter of R. A., at Marshville, with 16 members; Mrs. F. W. Ashcraft was Chief Counselor, Ray Newson Ambassador Chief, John Little Secretary.

SUNBEAM BAND, MARSHVILLE.

On the same date, January 1, 1911, Mrs. Ashcraft and Mrs. Beasley organized a Sunbeam Band at Marshville

with 12 members, Miss Carrie Green leader, Miss Floy Myers assistant, Mary Marsh President, Mary Griffin Secretary.

MACEDONIA.

October 8, 1911, Mrs. Ashcraft organized a W. M. S. at Macedonia with 7 members, Miss Minnie Funderburk President, Mrs. M. D. L. Preslar Vice-President, Miss Effie Laney Secretary, Mrs. Gilbert Preslar Treasurer.

WEST MONROE.

A W. M. S. was organized at West Monroe (Icemorlee) December 7, 1911, with 8 members, Mrs. W. F. Brinkley President, Mrs. Lloyd Smith Vice-President, Miss Edna Brinkley Secretary, Miss Lillie Presson Treasurer. After some time they disbanded, but Mrs .Ashcraft reorganized, on October 5, 1913, with 15 members. Mrs. John Correll was elected President and Miss Eugenia Williams Secretary. Mrs. Correll held this position for quite a while and rendered valuable service to this society. At the request of this society cottage prayer meetings were held for a long time, several ladies going from the First Church, Monroe, and assisting in these meetings. This society in 1914 was named the Maggie Benton Society, in memory of Mrs. John H. Benton.

KING STREET, WAXHAW.

On July 26, 1912, a Y. W. A. was organized at King Street, Waxhaw, with 11 members. Mrs. George H. Merrill was leader, Miss Lola Burgess President, Miss Edna Mae King Secretary.

R. A., WEST MONROE.

The Braxton Craig Chapter of R. A. was organized at West Monroe by Mrs. George Beasley November 24, 1912, with 14 members. Mrs. W. W. Horn was Chief Counselor, Master Thomas Craig Chief Ambassador. Mrs. Horn did splendid work with these boys. It was through her influence that a night school was organized (at Icemorlee), with about 25 pupils. This school was taught by Mr. Boyd Copple, who was a Royal Ambassador of First Church, Monroe.

SUNBEAMS, WEST MONROE.

On December 8, 1912, a Sunebam Band was organized by Mrs. G. M. ———— at West Monroe with 17 members, Annie May Ashcraft leader, Grace Benton President, Laura Moore Benton Secretary, Lillie Dees Treasurer, Nell Earnhardt Organist.

Y. W. A., MEADOW BRANCH.

Y. W. A. was organized at Meadow Branch May 12, 1913, by Mrs. S. N. Watson, with officers as follows: Miss Sallie Griffin, President; Miss Maggie Outen, Vice-President; Miss Edna Wimberly, Secretary and Treasurer; Miss Lela Whitmore, Organist.

CORINTH.

W. M. S. was organized by Mrs. F. B. Ashcraft at Corinth Saturday afternoon, ———— ——, with 11 members. Mrs. F. A. McCorkle President, Mrs. P. L. Presson Secretary.

NORTH MONROE.

Other societies that were organized during the time Mrs. Ashcraft was Superintendent but the dates of which we do not have are as follows: W. M. S. at North Monroe; Mrs. M. C. Long was Leader, and served faithfully in this capacity for some time.

The Laura Moore Chapter of R. A. at North Monroe, Miss Ivey Harmon Leader, James Parker Ambassador-in-Chief. Also a Sunbeam Band at North Monroe, Miss Ruth McCorkle Leader.

Sunbeam Band at Meadow Branch, Miss Lillie Outen Leader. Miss Ashcraft had the following ladies to assist her in the organizations, some of them going to several places: Mrs. D. B. Snyder, Miss Hattie Belk, Mrs. John Benton, Mrs. Frank Benton, Mrs. George Beasley, Mrs. M. C. Long, Mrs. John Correll.

From these organizations, during Mrs. Ashcraft's years as Superintendent, together with many other facts that have not been recorded, any one can readily see that she was faithful, energetic and untiring in her efforts to try to establish and advance this work in our Association, but after serving so faithfully for a period of ten years she resigned in favor of Mrs. D. B. Snyder, one whom she knew was qualified for this responsible position. On September 28, 1916, Mrs. Snyder was unanimously elected Associational Superintendent. She at once entered upon her new duties with enthusiasm and earnestness, trying to arouse more interest in all the societies. Quite a number of the societies had disbanded at this time, but Mrs. Snyder has reorganized several of them, namely, Sunbeam Band, West Monroe (Icemorlee), W. M. S. at Mill Creek (both of these have again

disbanded), W. M. S. at Mountain Springs, Royal Ambassadors, Marshville, Y. W. A., First Church, Monroe. The following new societies have been organized since Mrs. Snyder has been Superintendent:

Girls' Auxiliary, Monroe.
W. M. S., Faulks.
Sunbeam Band, Shiloh.
Sunbeam Band, Corinth.
Sunbeam Band, Hopewell.
Y. W. A., Marshville.

Besides these organizations Mrs. Snyder has kept a record of some of the other work that she has done in the interest of this work. She has visited many societies, conducted 25 meetings, traveled 1,082 miles, written 100 letters and distributed quite a great deal of literature.

About three years ago an urgent appeal to the pastors and laymen from the leaders of Woman's Work was made through the report to the Association to give more encouragement and co-operation to the women in their Mission Society Work. This appeal was discussed by the brethren, who then decided to give one hour of each Association to Woman's Work, and requested the women to conduct the exercises of that hour, which Mrs. D. B. Snyder, Superintendent of Woman's Work in the Association, did at the next Association, and has since, being assisted by other members of Missionary Societies.

From these facts we can see that Mrs. Snyder is trying to promote and stimulate the interest of this great work among our people. The Union Association is largely indebted to Mrs. Ashcraft and Mrs. Snyder for their

faithful service. The following ladies have helped Mrs. Snyder in Associational work, visiting societies and conducting some meetings:

Mrs. Fred Helms, Mrs. B. B. Freeman, Mrs. B. D. Hinson, Mrs. R. Gardner, Mrs. J. F. Correll, Mrs. J. D. Warren, Mrs. Joel Griffin, Mrs. W. A. Benton, Mrs. E. M. Griffin.

At present the Association has the following societies with officers: W. M. S., Monroe, Mrs. F. F. Ashcraft, President; Mrs. John Correll, Vice-President; Mrs. T. W. Maness, Treasurer; Mrs. W. A. Benton, Secretary.

Y. W. A., Monroe—Mrs. Joel Griffin, President; Mrs. Walter Sanders, Vice-President; Miss Annie Pearl Gaffney, Treasurer; Miss Jennie Summerlin, Secretary.

Sunbeam Band, Monroe—No report.

W. M. S., Marshville—Mrs. Smith Medlin, President; Mrs. B. H. Griffin, Secretary and Treasurer.

Y. W. A., Marshville—Miss Bernice Phifer, President.

Sunbeam Band, Marshville—Mrs. J. H. Griffin, Leader.

W. M. S., Meadow Branch—Mrs. Baxter Williams, President; Mrs. Kemp Bivens, Secretary.

Sunbeam Band, Meadow Branch—Miss Blanche Chaney, Leader.

W. M. S., Shiloh—Mrs. Frank Williams, President; Miss Mary Hamilton, Secretary.

Sunbeam Band, Shiloh—Miss Margaret Benton, Leader.

W. M. S., Corinth—Mrs. A. R. Helms, President; Mrs. Beattie Spittle, Secretary and Treasurer.

Sunbeam Band, Corinth—Miss Emma Richardson, Leader.

W. M. S., Hopewell—Mrs. T. M. Wiley, President.

Sunbeam Band, Hopewell—....., Leader.

W. M. S., Faulks—Mrs. C. L. Brooks, President; Mrs. Joel Presson, Secretary and Treasurer.

W. M. S., Mountain Springs—Miss Maude Moore, President; Mrs. J. J. Moore, Secretary.

Two of the societies, Monroe and Marshville, and possibly others, are using the circle or group plan.

The Society at Monroe is divided into four circles. Mrs. R. C. Griffin, who served for some time as leader of the Sunbeam Band; Mrs. John Correll and Mrs. E. M. Griffin, who served the Society for a number of years as Vice-Presidents, are circle leaders. One circle is without a leader.

The Society at Marshville is divided into three groups, with Mrs. J. W. Godfrey, Mrs. J. C. Morgan and Mrs. N. J. Braswell as leaders.

I wish that we might take up each Society separately and tell of the many things that have been done through them; also that we might give the name of every member of these organizations, but cannot, so will have to tell in a general way. So just here we wish to bring to the minds of our readers a few of the things that have been done through the Missionary Societies. In the first place, since 1906 up to March, 1919, our societies, including all organizations, have contributed $7,175.82. The work is planned so systematically that even the children can understand, having a certain time in each year for our special offerings, Foreign Missions or Christmas offerings coming in January, Home Mission offering in April, and State Mission offering in September. In January and in April special weeks of prayer are observed by some few socie-

ties, which have meant so much toward spiritual development.

One of the great outstanding features of our work is the establishing of memorials in Church Building Loan Fund. This fund is placed with the Home Mission Board, to be loaned to needy churches to enable them to build. In October, 1917, the W. M. S. of First Church, Monroe, established a $500 memorial, known as the Hattie Belk Memorial, in honor of Miss Hattie D. Belk, one of the charter members of the Society, who had been loyal and faithful to the Society for all these years, through rough as well as smooth periods of its existence, and steadfastly served in many ways to make the Society a success and a blessing to as many as she could possibly assist or influence.

Miss Hattie sends the following message:

"Ever since this action of our Society was made public I have craved to tell, especially the timid women who feel that they cannot do much and know that they cannot do any great thing in their Society or church, that this great honor has come to one of just that sort, only because she had in her weakness, and with much imperfection, continued to endeavor to serve in whatever ways she could, for she felt that she belonged to the Society, and that it afforded opportunities for serving our Savior. Some of these services are certainly possible for every one, in trying to encourage and assist the officers and other active members, and to win and help backward ones to become interested and to develop for service. Much of what I did was just in a private, unnoticed way, often doing only little things which no one else took hold of, and at times

there came the question whether any one thought the efforts worth while, or understood the motive and desire to serve.

"Therefore this great recognition which our Society has given my faulty work was an overwhelming surprise, of which I feel very unworthy, and shrink from the public honors it has incurred. Yet I am hoping that this generous action of our Society may cause others to do more, to in some way express their appreciation of the efforts of their workers while they are with them, and need encouragement and comfort. And I trust that it will cause other timid ones to ever strive to do whatever they can, remembering that the service may be for One who notices it all, and will in His own good time express approval of everything which has been done for His sake."

Another memorial was established by the other societies of the Association at the Associational meeting at Marshville in September, 1918, in honor of Rev. J. A. Bivens, one of the best loved ministers of the Association. Also at this meeting Mrs. J. H. Griffin was elected the first Band Superintendent of the Association.

There are two traveling libraries in the Association, donated by the W. M. S. at Monroe. These libraries consist of books that deal with missions. Upon request these libraries are loaned to any Society.

There have been several Mission Study Classes in a few of the societies. However, the first Mission Study Class in the Association was at Meadow Branch. This class was organized by Prof. and Mrs. Tyner; it was composed of 35 boys and girls. Mrs. Tyner was leader. They begun by studying "Servants of the King."

Personal Service is a form of work that some of our societies place special emphasis upon. Many boxes have been packed and sent to missionaries, orphanages, flood sufferers, and others who were in need have been clothed, many homes have been comforted and cheered by visitors, also visits to alms house, jail and convicts' camp, visits to weak societies, also teaching in weak Sunday Schools, flowers and dainties sent to sick and shut-ins, garments made for motherless children, Red Cross and other kinds of war work, and numbers of other things, many of which cannot be expressed; eternity alone can estimate the value.

In the early days of our work the annual meetings were held a tthe same time of the general Association, in a school house or sometimes a church of another denomination, but in 1910 the weather was very unfavorable at the time of the Association, so no Woman's meeting was held. Rev. Braxton Craig, who was in hearty sympathy with this work, invited the ladies of the Association to meet in his church in Monroe at an early date, so Mrs. F. B. Ashcraft, who was Superintendent, called for a meeting on November 1, 1910, and at this meeting it was unanimously decided to hold these Associational meetings separate from the general Association. No doubt this step was the turning point of Woman's Work in this Association.

The State Annual W. M. S. was entertained by the Monroe Church in March, 1912.

By request of some of the older members of the W. M. S. at Monroe the following names are recorded as having been loyal helpers in the Society: Mrs. G. T. Austin, Mrs. Maggie Helms, Mrs. William Archer, Miss Mat-

tie Pyron, Mrs. George Meredith, Mrs. Sara Croxton, Mrs. Maggie Benton, Mrs. Tom Polk, Mrs. W. A. Lane, Mrs. Lula Benton. Mrs. A. W. Biggers served as Vice-President for several years; Mrs. H. E. Copple was Secretary for quite a while; Mrs. Frank Williams was Treasurer for some time, and Mrs. Fred Helms served for a number of years, first as Secretary and later as Treasurer.

In reviewing this work we recall the names of many who have been called to Higher Service, among them being the following officers of societies: Mrs. C. H. Richardson joined the W. M. S. at Monroe soon after its organization, and served as Secretary and Treasurer for quite a while, making an excellent officer. She was faithful and deeply interested in mission work. Hers was indeed a life of service, always looking out for the interest of others, sharing their sorrows as well as joys. She was called away February 17, 1912.

Mrs. J. H. Benton was a charter member of the W. M. S. at Monroe. She went to her Heavenly home February 11, 1914. She served the Society as Treasurer for some time. Her Christ-like influence was an inspiration to her co-workers, her fellowship and co-operation were always pleasant, her sweet, gentle, unselfish life won the admiration of all; she lived for others. The world is better for her life.

On September 15, 1917, the spirit of Mrs. D. A. Covington was called from earth to Heaven. She was also a charter member of the W. M. S. at Monroe. She faithfully served the Society as President at several different times, having been President ten years at the time of her death. Her wise and able leadership will never be for-

gotten; her life was one of loving sacrifice, utterly forgetful of self and generous in her judgment of others. She was loved and admired by all. The precious memory of her noble life will linger with us.

Mrs. Lillie Morgan Harrell died November 17, 1909. She served the W. M. S. at Marshville as President for some time, making an efficient leader. She was faithful and devoted to the work of the Society. She followed the examples of her godly mother, who was such a consecrated worker in the early days of the Society. Mrs. Harrell's bright, sweet, cheerful disposition and her beautiful young life was indeed a blessing to her church and community.

Mrs. Jennie Griffin Tucker was Secretary of the W. M. S. at Meadow Branch for quite a while. She was loyal and faithful until her health would not allow; she was always at her post of duty. Her sweet disposition won the admiration of others. She loved the Missionary Society and its work. We wonder why God should have taken one so needed.

Mrs. Sallie Stearnes was elected first President of the Society at Old Waxhaw, and later served as Secretary. She was greatly beloved by the people of her church and community.

We feel that just here it is very fitting that the name of Mr. F. B. Ashcraft, who has so recently been called to his reward, should appear, as he was ever a staunch friend of the women in their mission work. He always encouraged and aided Mrs. Ashcraft in her Associational duties when she was Superintendent, and was loyal and faithful to the W. M. S. at Monroe, always helping in every way he could to promote the progress of the work.

In trying to write this sketch the writer has been placed in a very difficult position, as practically all the record we have are of the organization of societies, and the work at present, therefore many of our best and most faithful workers, some of them serving as officers in their societies, come in these intervening years and no mention is made of their services, which we regret very much, but from the fact that our time was so very limited it was impossible to secure records of all societies during these years. We feel that this explanation is due.

As we have tried to sum up this work, we feel thankful for what has been accomplished. It seems great when we think of the comparatively small number who have been actively engaged in this work.

In the Association we have 39 churches; only 8 of these have missionary organizations. Our Association is at the foot of the ladder in Woman's Work compared with other associations. These organizations are a source of strength to the churches in which they are organized. We want the women and children of our Association enlisted in this work. God wants them enrolled for service.

Our tasks ahead are great, but let's face them with new hope, courage and determination to win larger results to the glory of His name.

"Ours is the seed time,
God alone beholds the good of what is sown,
Beyond our vision, weak and dim,
The harvest time is hid with Him."

March, 1919. —Mrs. Joel W. Griffin.

CHAPTER X.

THE WINGATE SCHOOL.

J. W. Bivens.

ORIGIN.

The origin of the Wingate School will carry us back to the early history of the Association. For many years prior to the existence of this school the more intelligent and far-seeing brethren had been earnest advocates of education, and at session after session of the Association strong appeals had been made through reports on the subject and in open discussion for the education of our young people.

As a result there was created a sentiment for better education facilities, and along with it a feeling that this early training should be under proper moral and religious influences. Nothing definite, however, was done until the meeting of the Association at Meadow Branch in October, 1895.

ESTABLISHMENT.

At this session, in the report on Education, submitted by R. F. Beasley, we find the following: "There are a large number, in fact the greater percentage of Baptist young men and women, boys and girls, who can never possibly attend our higher institutions. Does that not suggest that we should have some kind of schools within their

reach which will help to turn their lives to God and towards the spread of His kingdom? While not relaxing our effort in behalf of the institutions which we now have, we should begin to look towards placing high schools nearer the doors of those who can never possibly get to college." This, with the discussion of the subject by Rev. H. C. Moore, Dr. J. B. Richardson, Rev. A. B. Caudle and Rev. R. H. James, culminated in the adoption later in the session of the following resolution:

"Resolved, That Brethren J. W. Bivens, Rev. H. C. Moore, O. M. Sanders, M. W. Griffin, J. C. Sikes, G. F. Parker and R. F. Beasley be appointed a board of trustees to secure, if possible, without a debt on the Association, suitable property in the bounds of the Association, in fee simple to them and their successors, and to establish and control an academy of high grade for the education of the boys and girls of this Association and the surrounding country."

The board of trustees named in this resolution met at the court house, in the office of the Board of Education, October 29, 1895, and organized by electing J. W. Bivens Chairman and R. F. Beasley Secretary. All members were present. J. W. Bivens and O. M. Sanders were appointed a committee to investigate proposed locations for the school, and report to the Board at a meeting to be held November 15, 1895. This meeting was held in the First Baptist Church of Monroe on the date mentioned, with full Board present. The committee appointed to investigate locations reported that the Trustees of Union Institute had generously offered to turn over their excellent property to the Association free of cost for proposed High

School purposes; the owners of Rock Rest Academy had tendered their valuable property on similar terms, and that G. M. Stewart had offered to donate to the Association ten acres of ground near Meadow Branch Church, and the citizens of that community had agreed to erect on said lot an adequate building for proposed High School use. After discussion the Board decided to locate the school at Meadow Branch, provided conditions afterward to be described upon were complied with. Soon afterward a lot was selected and a deed conveying it to the Trustees made by Mr. Stewart. Plans for a five-room building were submitted, and the community began at once its erection.

FIRST PRINCIPAL.

The next important and difficult task that confronted the trustees was that of securing a competent and suitable person to take charge of the school. After casting about for some time for such person interest centered on a young man, a native of the county, and then a member of the Senior Class at Wake Forest College, M. B. Dry, who was unanimously elected Principal. He received his M. A. Degree in June, 1896, and, after considerable argument in favor of the new proposition, a Denominational High School, and an individual responsibility on the part of the trustees for the payment of his salary, he was induced to take charge of the work. This position he held for twelve consecutive sessions, during which time the school grew into prominence, and became one of the leading high schools of the State, which facts prove that the trustees made no mistake in his election.

NAME.

The name of the church at this place was "Meadow Branch," which has not been changed. The name of the railroad station at that time was "Ames' Turnout," and the postoffice "Ames." None of these was considered by the trustees an appropriate name for the school. While they were considering the matter Dr. E. W. Sikes, then professor in Wake Forest College, appeared on the scene and was asked to suggest a name for the school, and he very readily suggested that of "Wingate." This name was adopted, and the trustees say in their report to the Association in 1896: "In honor of the lamented Dr. W. M. Wingate, for many years the honored President of Wake Forest College." Since then, however, it has become a question with some of us as to whether Dr. Sikes, while suggesting the name, had in mind the honored late president of the college, or his accomplished and attractive daughter, Miss Ruth, who soon afterward became the bride of Dr. Sikes. At the suggestion of Dr. J. B. Richardson it was called simply "The Wingate School," instead of "The Wingate High School." Upon petition to the proper authorities the name of the railroad station and the postoffice were changed to that of the school.

EARLY STRUGGLES.

The Wingate School has not had its existence without a struggle. It has encountered many difficulties, had many problems to solve and obstacles to overcome. In fact its entire life of twenty-three years has been one continuous uphill pull. There has not been a day that it has not had some load to carry—some burden to bear. There have

been times when its most loyal and optimistic supporters could not help feeling that its very life was hanging in the balance. At the time agreed upon for the opening of the first session in August, 1896, the building in course of erection by the community was not ready for occupancy, and it was necessary for Prof. Dry to open his "School of High Grade" in a dilapidated public school house, formerly the old church building, and conduct it there for several weeks. When the new building was ready for use there was need of everything in the way of equipment for efficient work. Desks, piano, library, maps, etc., were all lacking. There was no money in the treasury—no public fund to draw from. By act of the Association the trustees were not permitted to encumber the school property with debt. So at every session of the Association, in the early years of the school, earnest appeals were made for financial aid, which usually met with fairly liberal response. Its main support, however, was from public patronage, and the field for this was not to it alone. From the beginning there was sharp and active competition from other high schools of the county. It also had its opponents and critics. Worst of all, many of these were from our own Baptist ranks, and as Paul said of Alexander the Coppersmith, "Did us much evil." But the school, whose foundations were laid on the earnest prayers of its founders, had a mission to fulfill, and each obstacle overcome added impetus to the work.

RAPID GROWTH.

At the opening of the first session there was a good local patronage, but only one boarding student present to

enter, Mr. J. C. Sikes, now a prominent attorney of Monroe, N. C., and Mayor of the city. Prof. Dry had but one assistant teacher, Miss Mollie Scoggin, of Reidsville, N. C.

From this small beginning the growth of the school was marvelous, and before the close of the session there were thirty or forty boarding students present. In less than four years the first building was found to be altogether inadequate, and an addition containing five rooms for recitation, music and society halls was made to it. This was completed in 1900 at a cost of about six hundred dollars.

As a safeguard to the immediate surroundings of the institution an additional parcel of land containing twenty-six acres was purchased from Mr. G. M. Stewart in 1898 at eight dollars per acre. This surrounds the lot of ten acres donated by him and on which the buildings are located.

The patronage of the school continued to increase until 1904, when the enrollment reached two hundred and ninety-two, representing sixteen counties in this State and South Carolina. About this time competition from the State Schools began to have its effect, and for the next few years the attendance was not quite so large. At the close of the session of 1907-8 Prof. Dry, having served twelve years as Principal, resigned to accept work in another part of the State. He was succeeded by Messrs. B. Y. Tyner and J. G. Carroll, recent graduates of Wake Forest College. The school continued to flourish under their management, and it was soon evident that a new and up-to-date buildling was its greatest need. This was recommended by the trustees in their report to the Associa-

tion at Marshville in 1909, but no action was taken. The trustees, however, in session at Wingate, January 11, 1910, on motion of A. C. Davis, decided to undertake the erection of a new brick building, and T. E. Williams, B. Y. Tyner and J. W. Bivens were appointed a committee to secure plans for the same. Later G. E. Lineberry was employed to solicit contributions, plans for the new building, drawn by J. M. McMichael of Charlotte, adopted, and the contract let to J. C. Gordon of Waxhaw. About July 1 one car of brick was received and the contractor on the grounds, but owing to scarcity of funds in the hands of the Treasurer and unfavorable conditions for building at that time, by mutual consent the contract was cancelled, and the undertaking came to an end.

But the trustees, unwilling that this should be final, made the following appeal in their report to the Association at Mt. Harmony in October of the same year:

"In order for the school to fulfill its greatest mission, it is badly in need of an up-to-date school building, modernly equipped, and dormitories for both boys and girls. The imperative need being the speedy erection of a school building. And knowing and feeling the needs as we do, we recommend that the Association make provisions at this session for the erection of a school building that will meet the needs of the school. The Association can safely count on $6,000 from Wingate and community in the building of a structure to cost $12,000."

But on account of the increase in State Schools and the inducements held out by them for patronage, some of the brethren were becoming a little apprehensive as to the ability of the Wingate School to stand the pressure and

maintain its existence as a denominational institution, and were somewhat slow to take hold of the proposition. But after discussion of the subject by G. E. Lineberry, D. M. Austin, Braxton Craig, A. C. Davis and R. H. James, the following resolutions offered by Rev. D. M. Austin were unanimously adopted:

"Whereas, We believe there is urgent need for an advance movement in our educational work; therefore be it

"Resolved, 1. That we express our appreciation of the work that has been and that is being done by our school at Wingate, and heartily commend the loyal service of the trustees of this school.

"Resolved, 2. That we pledge to them our loyal support in erecting suitable buildings for same.

"Resolved, 3. That we authorize the trustees to secure with the school property any necessary debt incurred in making improvements on same.

"Resolved, 4. That we require our trustees to keep an accurate list of names and amounts of all contributions for said improvement, and if, in twenty-five years, we should sell or dispose of this property, to be used for any other purpose than a Baptist school, each contributor shall receive his pro rata apportionment of same.

"Resolved, 5. That we request our trustees to invite sister associations conveniently located to unite with us in this work, making such a division of trustees and other matters as they deem wise."

Acting in accordance with and upon the authority of these resolutions, the trustees, in session January 6, 1911, decided to proceed with the work and the following brethren were appointed a building committee: W. W. Perry, W. P.

Griffin, T. E. Williams, F. M. Sutton, J. C. Sikes. How well this committee did its work is proven by the fact that the first brick was laid April 25th and the building completed and school moved on November 13th following. A great occasion in the erection of the building and in the history of Wingate was the laying of the corner stone by the Masonic Order. Hon. W. W. Kitchen, then Governor of the State, had been invited to deliver an address, and the largest crowd ever at Wingate assembled to hear him. A table three hundred feet long had been prepared and a picnic dinner was served by the community.

The building is a handsome structure, commodious and conveniently arranged, and well adapted to the needs of the school.

PRINCIPALS.

The school has been exceedingly fortunate in the class of men and women who have done the work. M. B. Dry, now Principal of the leading Farm-life School in the State, Cary, N. C., served as Principal for twelve years; B. Y. Tyner, now occupying Educational Department of the State Normal, Fredericksburg, Va., served three years as Principal, with J. G. Carroll associate. Mr. Carroll, now filling chair of Physics, Guilford College, N. C., then served seven years individually.

These are all men of the highest type of Christian manhood. Scholarly, capable, efficient, thoroughly in love with their work, they have attained a high degree of success in their profession.

Miss Pattie Marks, of Albemarle, N. C., graduate of Meredity College, and a lady of fine Christian character, took charge of the work a year ago, and is now Principal.

On account of war conditions and an epidemic of influenza she has served under trying circumstances, but has proved herself equal to the task, and conducted the school with remarkable success.

ASSISTANT PRINCIPALS.

Among those who have served as assistant principals are Rev. J. S. Snyder, pastor of First Baptist Church, Fayetteville, N. C.; Dr. C. Louis Fowler; Jesse A. Williams, cashier Waxhaw Banking & Trust Co., Waxhaw, N. C.; W. C. Bivens, editor of "The Ansonian," and Superintendent of Schools for Anson County, Wadesboro, N. C.; T. B. Ashcraft, Mathematics, Colby University, Waterville, Me.; G. C. Buck, Expeditionary Forces, France; D. M. Johnson, attorney, Enfield, N. C.; H. J. Langston, Y. M. C. A. Secretary, Richmond, Va., and Miss Rosa Blakeney, Shelby High School, Shelby, N. C. These and many others who taught in the school did much toward making it what it has been, and creating for it a prominent place among the High Schools of the State on account of the efficiency and thoroughness of the work done.

TRUSTEES.

At the meeting of the Association at Olive Branch, in October, 1896, the number of trustees was increased to fifteen, and the following brethren elected: F. M. Sutton, G. W. Simpson, B. F. Parker, J. B. Mangum, R. H. James, R. F. Beasley, Jonathan Gordon, J. J. Godfrey, J. L. Bennett, T. E. Williams, O. M. Sanders, D. A. Covington, J. C. Sikes, J. A. Bivens and J. W. Bivens. Of these the first five mentioned were to serve two years, the second

five four years, and the remaining five six years; the full term of office of all trustees subsequently elected to be six years. At the next session of the General Assembly a charter was obtained for the school, securing to it all the rights and privileges usually accorded High Schools and Colleges, and prohibiting the sale of intoxicants within three miles of the institution. This charter was published in full in the minutes of the Association of 1897.

By act of the Legislature of 1911 this charter was so amended as to give other Associations an interest in the property and representation on the Board of Trustees. Under this provision the following were elected by their Associations, viz: Anson, A. D. Griffin, S. J. Turner and R. L Hardison; Pee Dee, D. A. Liles, H. C. Dockery and Archibald McNeil; Mecklenburg and Cabarrus, D. M. Austin, L. R. Pruette and T. D. Maness. Of the fifteen appointed by the Union Association five have gone to their reward, four resigned, and six are still members of the Board. The other members are G. W. Stewart, J. C. Sikes, W. P. Griffin, J. E. Sustar, I. A. Clontz, A. C. Davis, W. M. Perry, E. C. Snyder, W. A. Chaney and W. B. Williams. The trustees have always been loyal friends to the school, and those upon whose shoulders the burden of management has rested most heavily have spared neither time nor expense in looking after its best interest.

PRESENT PLANT.

The present property consists of about twenty acres of land, the new school building with its equipment, a new handsome brick dormitory for girls, erected last year by the generosity of Mr. G. M. Stewart, and a dormitory for

boys now in course of erection. When this is completed the entire property will be worth at least forty thousand dollars.

FINISHED PRODUCT.

Has the Wingate School paid? Was it wisdom on the part of those who conceived the idea of its establishment, and those who have given their time and money to build and maintain it? Was it a good investment?

Twenty-three years have passed since it began work. During these years hundreds of young men and young women have been its students—have received the training that it had to give, and gone out to fight the battles of life equipped as they never could have been had it not been for this school. In the home, on the farm, in business circles, in church and Sunday School work, they are prominent and influential, and doing much toward making the world better and bringing about the coming of the Kingdom. In this school many have had an ambition kindled for higher education, and have gone on through college and are today filling high positions in almost every vocation of life. Those who have labored in the school room and those who have toiled and sacrificed for its support cannot but feel a just pride in the success of the "finished product," and that every dollar invested in the Wingate School has been well spent. Yes, it has already paid, and let us hope that its work has just begun.

CHAPTER XI.

OLD LANES CREEK BAPTIST CHURCH.

Lanes Creek Baptist Church was organized in 1793. It was locally called "Lewellyn's Church." We do not know why this was unless it was because Elder Jesse Lewellyn did the first preaching here, and remained pastor for many years, possibly all the life of the church while it continued missionary. The church was located near the old Lee tan-yard place, a few miles north of Pageland, S. C. The church was in the lower part of Union County, N. C. The land was donated to the church by one William Shepherd. Elder Lewellyn had a tract that he purchased from the same William Shepherd, and since the deeds were made about the same time, we think that Lewellyn organized the church. It was originally a member of the Charleston Association, and from all we can learn was an arm of the Old Welsh Neck Church of Society Hill, S. C. At one time it was very strong for its day, but times changed, and the people changed with the times, so the old church finally drifted into oblivion. In 1815 it joined the Moriah Association. It was one of the churches to form this Association. Meadow Branch, Richardson Creek, Lanes Creek and Gourdvine were the only churches on the North Carolina side of the line. In 1834, when the Moriah met with Old Waxhaw Church, this church was still a member of this Association. Elder Jesse Lewellyn was still pastor of it, and was in attendance at this session of the Association. T. L. Marsh

and W. Shepherd were the delegates with their pastor. This word appears in the minutes of this session: "We have great reasons to be thankful to God for his blessings to us. We have peace among ourselves, and we hope peace with God through our Lord Jesus Christ. Nine have been baptized into the fellowship of the church during the year."

Some time between 1834 and 1846 this church went to the Hardshells. We find that it had a delegation present at the 1846 session of the Bear Creek Association, and that T. L. Marsh, who was a prominent member of this church, was elected clerk of that Association. He prepared the minutes for the session of that year. It is a nice piece of work. Those who knew him say that he always did his work well. The church in 1834 had 99 members, but in 1846 it had only 21. We think that several churches were organized out of this one. We know that Mount Olive was, and possibly many of the members went to Meadow Branch and other Missionary Baptist churches around it, so that it was almost put out of business. It never rallied from this shock, but drifted on and on until it died, about the year of 1865. It was still living in 1862, but did not have but thirteen members. It does not appear in the minutes of 1866. We do not have the minutes of the Bear Creek between 1862 and 1866. It died during this time. The antimissionary spirit will kill almost anything that wants to grow.

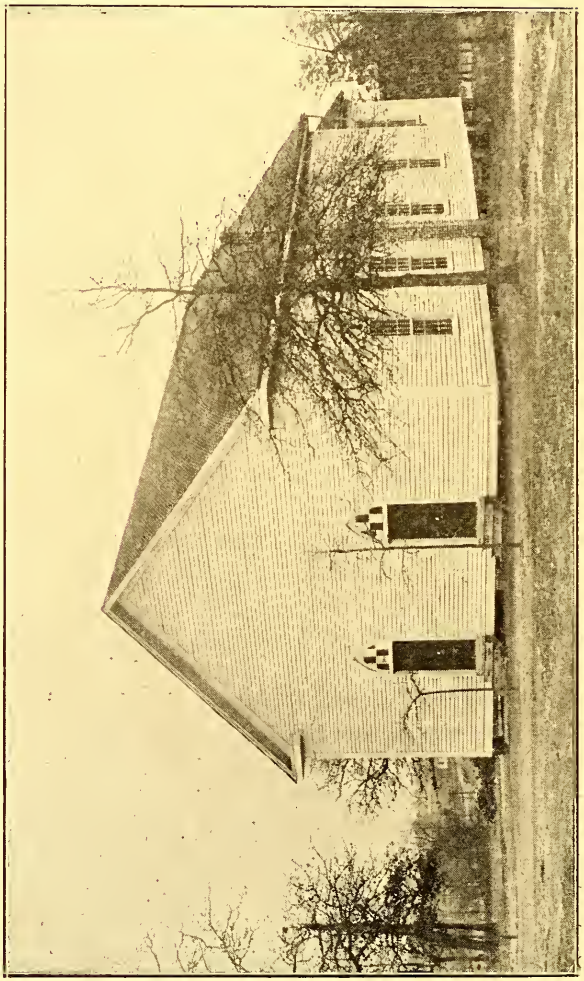
MEADOW BRANCH, 1810.

Meadow Branch is the oldest church in the Union Association. We do not know who did the first preaching

in this section, but from what we can gather it must have been Elders John Bennett and Joseph Williams. Elder Jacob Lewellyn may have preached some here, or near here, since he was pastor of Old Lanes Creek Church, just a few miles below here. Elders Bennett and Williams are the first mentioned, and must have been the pioneer preachers of this community. Lanes Creek was organized in 1793, but did not continue many years. The members constituting Meadow Branch came from Gourdvine, near Olive Branch, now extinct, and Richardson's Creek, which was near the John Ervin Chaney place, now extinct, and possibly a few from Lanes Creek. But, from what we can gather, it is a granddaughter of Old Rocky River Church, in Anson County, and Old Rocky River is a granddaughter of Sandy Creek. This makes Meadow Branch a great granddaughter of Sandy Creek, which was organized by Elder Shubael Stearnes.

The first house stood near the Headley place, on the old Concord-Camden road, about a mile north of Wingate. A small graveyard to the left of the road as you go from Wingate marks the spot. The church house stood to the right of the graveyard, they say. The old house was built of logs, as most of the houses were in that day. This house was blown down in 1835. When the church decided to rebuild they moved the location of the house about one mile south, near the place where the present church house stands. There was not any railroad here then, and when the first survey was made it hit the church house, so it had to be moved. This they did. It was moved just a little farther south, just a few steps. It soon went out of use, and another was erected just above the old site. It was a

splendid house for that day, but it is entirely out of date now, and it is to be much regretted that the brethren have not been aroused over the situation so that a much more commodious one can be erected. The railroad runs too near this one, and with the heavy traffic over this road, like they have it today, makes it very annoying indeed to a congregation when it is trying to hear a sermon. Elders John Bennett and Joseph Williams were the first pastors of Meadow Branch. The old records are lost, and we have to take tradition for some of this, but we are pretty sure the above statement is true. Joseph Williams lived near here, and it is more than likely that he served the church for several years. Preachers were so scarce in those days that they did not exchange them so often as they now do. There is nothing mentioned about what took place during the first twenty years; that is, during the pastorate of the first preachers mentioned, but about the year of 1827 a little dispute began to arise over the mission question. So far as we have been able to learn there was no trouble over this until about this time, and would not have been then had it not been for outsiders coming in from the north to prejudice the people against certain men. Dr. Sikes in his address there Centennial day said: "The annals of the church are brief for twenty years. About 1827 there began to grow up a dispute in the Baptist churches about the method of spreading the gospel. Divisions took place in various sections of the State, in both associations and churches. In 1830 the issue reached Meadow Branch. Feeling ran high on the subject. It seemed that it would tear the church asunder. The two factions were about equally divided. They tried to com-



MEADOW BRANCH,

promise, but failed. In 1834 the church called Elder W. T. Brasington to be its pastor. He refused to come to a church so divided. In 1835 they decided to divide, and called for the aid of Elders Jacob Helms, Jacob Lewellyn and Solomon Marsh. They refused to aid in the division, and urged them to get together and live in peace. The church then set apart a day for fasting and prayer, that they might have divine guidance in settling their dispute. But nothing availed. Then they decided to divide and let the majority hold the house of worship. The anti-missionaries were outvoted, and so lost the house of worship. They withdrew and began to worship at Griffith's schoolhouse."

After this dispute was settled the church took on new life. She had fewer members, but she had unity, which is much better. The Moriah Association, of which it was a member, delegated Elders Joel Gullege, Mason and W. T. Brasington to reorganize the church and prepare rules of decorum. They performed their duty, and when the church was at herself once more she called Elder Joel Gullege for her pastor, at a salary of twenty-five dollars a year. He lived in the White's Store community, and is said to have been a godly man who served his churches faithfully.

In 1838 Meadow Branch called the strong, vigorous and wide-awake Elder John Culpepper, Sr., for her pastor. He was the most progressive man of his day. (See biographical sketch in this book.) He lived in Montgomery County at this time. The location is now in Stanly County, since that county was formed out of Montgomery. His home was not very far from Rocky River Church in Anson County. He lived on the Stanly side of the

river. Culpepper was in touch with the progressive spirit of the age, and was the personal friend of Dr. Wait, the founder of Wake Forest College, and Thomas Meredith, founder of the Biblical Recorder. Culpepper served three terms in Congress, and was a charter member of the Board of Trustees of Wake Forest Institute, now Wake Forest College. He served Old Rocky River for forty years, but remained at Meadow Branch but two years, 1838-1840.

The next pastor of Meadow Branch was Elder William A. Morris of Anson County. He served two years, 1840-1842. Under his ministry we find the first record of a contribution to State Missions. He must have been a progressive man, too. The next pastor was Dr. J. F. Lee. He came from New York through Virginia to North Carolina. He was well educated, and was an entertaining preacher. Great crowds attended his services. At one time he was clerk of the Moriah Association, but because of some peculiar ideas he had concerning some doctrinal points he was not a very popular preacher. They did not preach just any kind of doctrine at that time, but had to stand the test of orthodoxy. They would excommunicate one for unsoundness quicker than for anything else. He had to be sound in the faith. Oh, that it were this way now. Dr. Lee did not remain pastor here very long, but lived in this county for many years, afterwards as a respected physician.

The next pastor was Elder E. C. Williams. He grew up in this church, and had acted as clerk for many years. His work in this line was exceedingly well done. He was pastor for nine years, 1845-1855. The records show that

the church was active in its support of State and Foreign Missions during Elder Williams' ministry. The church was greatly enlarged during his pastorate. New members came with letters from Rocky River and Brown Creek, and other churches. The Bentons came from Rocky River and the Griffins came from Brown Creek.

In 1845 the first Sunday School work was started at Meadow Branch. They did not have Sunday School literature then as they do now. They knew something ought to be done to keep the children employed in the proper manner on Sundays. They did not wait until suitable literature was gotten out, but had the children to carry their spelling books and the older ones their Bibles. Men, women and children attended. They spent the day together, going home late in the afternoon. Brother W. J. T. Maske was the first superintendent; after him came Brethren C. Austin and John C. Williams. Later on Brethren N. W. Bivens, E. W. Griffin and Prof. Marcus B. Dry served. Bro. J. W. Bivens has served for the past twenty years or more. He is one of the finest we have ever seen. For the past years he has been unwell, and could not attend very much, but the church will not hear to his giving up, though he cannot be there. No man was ever more greatly loved as Sunday School Superintendent than J. W. Bivens. His work in this capacity has been a great help to the present pastor.

In 1855, when the first house was built near the present site, Elder E. L. Davis was called to serve as pastor, which call he accepted. This position he held for thirty-six years as active, and four or more years with a supply because of his advanced age. Elders J. A. Bivens and

Dr. J. B. Richardson assisted him. With Elder Davis' pastorate a season of revivals began. He was a great preacher, and a great evangelist. He held a meeting at Meadow Branch in 1857 that resulted in forty-five candidates for baptism. His labors here will never be forgotten. Everybody loved and respected him. They esteemed him as a father, and to show this they called him "Uncle Edmund."

Since his day many pastors have served. After him came Dr. J. B. Richardson, Thomas Carrick, G. O. Wilhoit, Estrige, Baxter S. Funderburk, D. M. Austin, S. N. Watson and the present pastor, C. J. Black. With the ministry of S. N. Watson, Meadow Branch began a new era. Divisions began to arise, and for a time it looked as if things were going to the bad, but the church got things somewhat together and called Rev. D. M. Austin to supply until they could get a permanent pastor. Austin served one year; at the expiration of this time they called C. J. Black, who at this time was pastor at Albemarle, and some churches around there. He took charge November, 1914. The church has done very well since his pastorate began, but not what it might have done. There are too many factions and too many trivial things in a man's way to accomplish what ought to be done here. We hope that things may soon take a turn for the better here, and that this old church may become what she ought to, one of the leading churches in the State. She has a splendid citizenship to support her, and a people pretty well educated to carry on her Sunday School, and all the agencies of the kingdom. I suppose this church has about as many college men and women in it as any country church

in this State. May she broaden her horizon, have a new vision, and get to work in dead earnest during these latter days.

Her present officers are the following: C. J. Black, pastor; W. Y. Williams, Clerk; J. W. Bivens, Sunday School Superintendent; J. B. Outen and J. A. Bivens, assistants; J. W. Bivens, J. H. Williams, W. M. Perry, J. C. McIntyre, J. K. Bivens, T. E. Williams, E. W. Griffin and M. W. Griffin and J. G. Carroll are the deacons.

Mount Olive Missionary Baptist Church was constituted the 27th day of April, 1833, by the Revs. Jessie Lewellyn, Joel Gullege and James Thomas, with 21 members, all of whom were former members of Lanes Creek Church.

Elder Jessie Lewellen was the first pastor of the church, followed by the following pastors in the order named: Revs. W. T. Brasington, J. F. Lee, J. T. Copeland, W. F. Brasington, Solomon Snider, E. Morton, W. F. Bransington, E. Morton, A. L. Stough, E. L. Davis, E. Morton, S. J. Fincher, E. L. Davis, G. W. Harmon, Jesse Wheeler, J. A. Bivins, G. O. Wilhart, C. H. Martin, T. S. Wright, J. A. Bivins, Joel S. Snider, W. H. Whitehead, C. L. Fowler, A. C. Davis, A. C. Baker, C. W. Martin, M. D. L. Preston, C. H. Martin, J. P. Hanis, D. A. Brown, Sam Long, D. A. Brown and the present pastor, W. A. Elam.

Darling Rushing was the first clerk of the church, and the following in order named have served since then: R. D. Rushing, O. T. Collins, D. T. Redfearn, W. D. Gullege, C. H. Rivers, J. T. Collins, W. D. C. Gathings, E. E. McRae, B. A. Rushing, J. W. Collins, C. E. Rushing and E. E. McRae.

Wilson Chambers was the first deacon, he being already ordained when the church was organized. W. W. Alsobrooks was the first deacon elected by the church and D. Rushing the second. These three served until 1860, when O. T. Collins, T. Redfearn and R. D. Rushing were ordained deacons.

The church belonged to the Moriah Association, which from the minutes seemed to be composed mostly of churches in South Carolina until November, 1854, when the Brown Creek Association was organized.

July 19, 1851, 32 members of this church were given letters of dismission to organize a church at Faulks.

The present house of worship is the third one erected on the same plot of ground, and was dedicated in February, 1860, by Elders A. L. Stough, E. L. Davis, J. T. McLure and E. C. Morton.

A PARTIAL HISTORY OF WAXHAW CHURCH.

About the year 1820 or 1825 there was no church in this community except a little church that was then called Secedar, in three-fourths of a mile of the place where Waxhaw Church now stands. This "Secedar" church was composed of the Billues and McWhorters. The church house got burned and the church went down. About the same time the Godfreys came from New Hampshire and settled in this community, they being Methodists, but there was no church of any faith for them to join with. During these days of spiritual darkness John C. Godfrey went down into South Carolina and found a young lady by the name of Owen, whom he married. This young lady had a young brother, W. C. Owen, who was a Baptist preacher. This

young preacher, then being connected with the Godfreys, would visit them and preach in the community occasionally, and the Godfreys and Billues became interested in the work and got Joseph Copeland, who lived in South Carolina, to come and help W. C. Owen to preach, and a Baptist church was organized about the year 1830. J. T. Copeland was the first pastor. The members were the Godfreys and Billues. Steven Billue and his son Thomas were the first deacons.

The church then joined the Moriah Assoication. The next pastor was Phillip Hammond, of South Carolina.

The year 1840 M. N. Strickland was pastor, assisted by W. C. Owen. The deacons were Henry Godfrey, Hugh McCommon, Elias Caraway, W. C. Owen, church clerk, Sunday School Superintendent J. D. Hooker. Male members Burwell Clark, James Godfrey, Charles Adams, George Brigman, David Owen, George Smith, John P. Hooker, Jackson Kee. Rev. Nolen, W. F. Brasington and Thomas preached some for the church in the year 1842. G. W. Sanders was received by letter from Alabama. In 1843 W. C. Owen was ordained by request of Sardis Church. From what we have learned Strickland and Owen served the church as pastors until the year 1852. The church then called Brother Blackman, who served the year 1853. Brother Hayes was pastor the year 1854. The year 1856 Brother Logan was pastor. This same year Silas Fincher, a Methodist preacher, joined this church, and was ordained by the elders and deacons of Mill Creek and Flint Hill churches. This same date the church joined the Brown Creek Association. The years 1858 and 1859 Brother Fincher was pastor, 1860 Brother Stough was pastor, a part of 1860 and

1861 Brother S. Head was pastor: 1859 T. W. Sanders was ordained deacon. Bro. John S. Croxton was pastor from 1862 to 1867; 1863 William Godfrey and J. J. Godfrey were ordained deacons. In 1865 the church revised the list of names on roll. The years 1868 and 1869 J. W. Davis was pastor. In the year 1869 the church gave its colored members letters of dismission; 1871 Brother Wilkerson was pastor, 1872 Bro J. A. Bivens was pastor, 1873 Bro. J. L. Bennett was pastor.

These are the names of the pastors after 1873, but cannot get the dates: Jesse Wheeler, J. E. King, E. L. Davis, D. A. Snider, J. A. Bivens, Benson King, J. L. Bennett, A. B. Caudle, J. W. Little, Hogan F. Estridge.

WADESBORO CHURCH.

During the year 1869 a few loyal Christians carved their names high above the shifting sands of time upon a steadfast rock that ever defies decay. These names appear upon the charter of the Wadesboro Baptist Church. Dr. E. A. Covington, Masten Haire, Mrs. Rena Ingram, Lem H. Covington, Berry Sykes, Mrs. Jane Sykes and Mrs. Longford Treadaway. Later on the roll of deacons were Dr. E. A. Covington, T. B. Henry, Wilson Ashcraft, Dr. W. J. McLendon and J. T. Redfearn.

For fifteen years continuously these men held a prayer meeting every Saturday night. Often only three were present.

By the assistance of the State Board and great sacrifice a small framed church building was erected on E. Wade street, between the residence of James A. Leak and W. P. Parsons, now known as the residence lot of James A.

Henderson. The first service was rendered by Rev. Wm. H. Jordon, who preached once a month. Rev. B. G. Covington preached two Sundays a month during his pastorate. During the pastorate of Rev. G. W. Harmon a church organ was purchased against great opposition. At the first Sunday afternoon practice Mr. Bob Lockhart, a Methodist, was helping to sing. The weather was hot and he was fat, and while singing he fainted. As he was taken from the church a man passed and made the statement that one of the church members said: "Just as I told you, the thing has bursted and killed a man" (meaning the organ had bursted).

The Baptists multiplied regardless of the fierce opposition. The first organist was Mrs. Hattie R. Covington. Dr. W. J. McLendon was Superintendent of the Sunday School when the church was removed to the new brick and brown stone structure on the corner of West Wade and ——— streets.

For many years T. B. Henry was infant class teacher and treasurer of the church. The first Sunbeam Society was organized in 1889 by Miss Lela Lucas, with H. H. McLendon Secretary. The old discarded building was now a schoolhouse, known as the Baptist School of Wadesboro, bought by Miss Jennie Curry (Mrs. W. J. Huntley) and Miss L. J. Lucas (Mrs. T. B. Henry). In this building was organized the first Sunbeam band in the Piedmont section of the State of North Carolina, which taught to the children from seven to twelve years the great truths of Missions.

Strong anti-mission ideas prevailed at that time throughout this section of the State, and it was most difficult to establish any organization that wanted to send the gospel

to the heathen. In Wadesboro, at that time, there were members of the Baptist Church who forbid the children to have the Missionary Band hold its meetings inside the church. Therefore the meeting was held in the schoolhouse. On that Sunbeam roll is found the names of Lester Webb, of Columbia, S. C.; T. W. Gibson, of Charlotte, N. C.; Annie Webb (Brasington), Rosalend McLendon (Redfearn), B. G. Covington. Many times the minutes record the childhood songs of Minnie Brown and readings by Minnie Webb (in whose memory the organ at the Chapel of South Wadesboro was purchased). On this same Sunbeam roll we note the names of Lou Fant (McMillen), Mae Fant (Cobb), Miriam Redfearn (Benton), Daisy Huntley (Hales), Grace Covington (Allen), and Lois Covington (Smith).

The Woman's Missionary Society was organized by its first President, Mrs. W. J. Weldman, in the home of Mrs. W. J. Huntley, with seven members. At that time only two women in the church would pray at a society meeting. These were Mrs. L. C. Bennett (who wrote her prayers on strips of paper), and Mrs. T. B. Henry.

From these two missionary organizations afterwards developed the Association known as the Pee Dee Woman's Missionary Union, Auxiliary to the Pee Dee Association, organized in 1894 by Dr. C. Durham and J. Q. Adams, with Mrs. T. B. Henry President, Mrs. W. J. Huntley Secretary, and Miss Minnie Webb Treasurer.

The Wadesboro church is one of the best churches in this section of the State at present. It has had some of the very best pastors to be had. In the days of the Brown Creek Associaion it had Elders G. W. Harmon, N. R.

Pitman, J. Q. Adams, J. F. Love, T. W. Chambliss, Graves and W. H. Reddish.

The church has some of the very best workers we have seen. It is without a pastor at the present, but it will not remain this way very long.

FAIRFIELD CHURCH.

Fairfield Baptist Church is located on the Olive Branch and Monroe road, about eleven miles northeast of Monroe. It was organized September 24, 1901, by Elders D. A. Snider, A. C. Davis and A. Marsh. The people of the community had erected a stand for preaching, which was used several months prior to this time.

The following is a list of the charter members:

J. B. Bass, James R. Gardner, L. C. Gardner, J. A. Kiser, R. H. Little, G. W. Williams, J. L. Williams, L. S. Williams, J. M. Mills, Thos. C. Griffin, Sarah M. Broom, Miriam M. Gardner, Lizzie Gardner Victoria Griffin, Daisy B. Griffin, S. C. Kiser, Alice Kiser, M. Eugenie Baucom, Dora E. Williams, Jane Little, Frances E. Williams and Martha Trull.

The following have served as pastors:

Rev. A. Marsh, Rev. T. P. Little, Rev. J. G. Gullege, Rev. E. C. Snyder and Rev. J. C. Meigs.

DEEP SPRINGS.

Deep Springs Baptist Church is located in Anson County, about three miles north of Peachland. It was organized November 26, 1864. When first organized it bore the name of Caudle's Grove, but was later changed to Deep Springs, taking its name from a very deep spring near by.

Twelve charter members constituted the church at its organization. They were Brethren J. W. Phifer, A. Caudle, Jefferson Caudle, R. T. Caudle and Jesse Caudle.

In the list of female members we have the names of Abigal Phifer, M. R. Phifer, Mary Broadway, Carolina Caudle, Maniza Smith, M. J. Caudle and A. P. Caudle.

The first deacons were A. Caudle and J. W. Phifer.

The following ministers have been sent out by the church: A. Caudle, J. W. Phifer, A. B. Caudle, R. T. Caudle, Zeb Caudle and I. B. Little.

The church has had the following pastors: J. W. Davis, A. Caudle, J. W. Phifer, James Barber, D. A. Snider, J. L. Bennett, James Hartsell, R. T. Caudle, T. P. Little, A. Marsh, E. C. Snder, H. G. Bryant, R. M. Haigler, R. H. James and Zeb Caudle, the present pastor.

MOUNT PLEASANT.

Mt. Pleasant Baptist Church, located in Buford Township, seven miles south of Monroe, on the Cheraw road, was organized June 19, 1880. The organizing presbytery consisted of Elder A. C. Davis and Elder J. E. King. It was organized about three-fourths of a mile east of where the present meeting house now stands, and just a few yards northeast of a large spring in a branch, the land on which it was organized now being the property of Ellis Godwin.

The organization was due primarily to the work of Elder A. C. Davis. For about eight months previous to the organization he preached there regularly under a brush arbor prepared for the purpose. So far as the writer can gather he was the first to preach the gospel, as the Baptists hold it, in that community.

The church as constituted was composed of nine members. They were Brethren Cullin Parker, Sr., Cullin Parker, Jr., J. M. Funderburk, H. D. Rogers and L. A. Osborn. The sisters were Edna Parker, Susan Osborn, E. C. Funderburk and M. R. Rogers.

J. M. Funderburk was elected clerk. There is no record of the election of any deacons for several months. A. C. Davis served them as pastor for about two years after the organization.

Their first house was a very small log one, built on the plat of ground where the church was organized. However, it did not serve them long, for the record shows that in August, 1882, a committee was appointed to secure a suitable building lot on the Cheraw road. There is no record of the report of that committee, but the record shows that the church was soon collecting funds for the erection of a new house. The new building was erected near the Cheraw road, on a plat of land owned by R. W. A. Rogers, who was a Methodist. The church in regular conference extended to him a vote of thanks.

Their second building served the church till the fall of 1916, when it was sold and a larger one erected on the same plat of ground. The last building was badly wrecked by a severe cyclone that passed near by October 29, 1917, but by careful work was repaired and made sufficiently strong to be safe. The following ministers have served as pastors of the church:

A. C. Davis, J. J. Beasley, D. A. Snider, J. A. Sanders, A. Marsh, A. B. Caudle, H. G. Bryant, R. M. Haigler and M. D. L. Preslar.

Two preachers have been ordained and sent out by the church. The first one, J. W. Little, North Carolina's "Gatling Gun" preacher, was ordained July 19, 1887. The presbytery consisted of Elder E. L. Davis, Elder J. L. Bennett and Deacon L. J. Parker. The second one, M. D. L. Preslar, was ordained September 30, 1902. Elders T. P. Little, D. A. Snider and A. Marsh composed the presbytery.

Like most churches, its life has ebbed and flowed. Yet it has been a great power for good, as hundreds can testify, who first came to know the Lord through its ministry.

HISTORY OF BETHEL CHURCH.

Bethel Baptist Church was organized August 2, 1861, by Elders S. J. Fincher and S. Head, with 17 members, all of whom have now passed away, the last being Mrs. Eliza E. Gray, who died a few days ago at her home near Peachland. The names of the members who were in the organization are: Alfred Ashcraft, S. Ross, James Bivins, S. H. Parker, John S. Marsh, Peter Parker, Ann Liles, Jane Warren, Eliza E. Moore-Gray, Martha E. Green, Mary Ross, Nancy Parker, Sarah J. Griffin, Zilphia Parker, Jane M. Bivins, Drucilla Marsh and Elizabeth Ross.

Elder S. J. Fincher was called as the first pastor, John S. Marsh was elected first church clerk, Alfred Ashcraft and S. H. Parker were ordained as the first deacons.

The pastors who have served the church and the time they served are as follows: S. J. Fincher, from 1861 to 1866; L. Bennett supplied one year; P. M. Snyder, 1867 to 1868; L. A. Bivens, from 1868 to 1870; E. L. Davis, from 1870 to 1874; J. A. Bivins, from 1874 to 1877; J. W. Wheeler, from 1877 to 1878; J. A. Bivens, from 1878

to 1881; J. L. Bennett, 1881 to 1884; J. A. Bivins, 1884 to 1887; A. Marsh, 1889 to 1900; J. A. Bivens, 1900 to 1907; M. D. L. Preslar, 1907 to 1913; D. A. Brown, 1913 to 1914; J. A. Bivins was called in 1914, and is still serving.

The success of the church thus far is due more to our dearly beloved pastor, Rev. J. A. Bivens, than any other man. He has labored faithfully with the church as pastor a total of nearly 27 years.

H. F. LITTLE, Church Clerk.

FAULKS CHURCH.

Faulks Church stands about four miles southeast of Wingate. It was organized as a branch of Mt. Olive Church in August, 1851. B. F. Benton was chairman of the organizing presbytery. The names of other members of the presbytery are not given. It was more fortunate than some of its sister churches organized about that time, in that it registered thirty-five charter members. Names not given.

The church lays claim to the honor of enjoying the pastoral care of the following ministers: Solomon Snider, E. L. Davis, S. J. Fincher, J. F. McClure, B. Reader, J. W. Davis, Jesse Phifer, D. A. Snider, J. L. Bennett, M. Medlin, R. H. James, J. A. Bivens, A. C. Davis and E. C. Snider.

One thing that is worthy of special note in the history of the church is the fact that D. A. Snider and J. L. Bennett, sons of the church, served it jointly, one serving one month and the other the next, contiuously with the exception of the year 1882, from 1871 to 1890. Faulks has always been noted as a place for large congregations, and

under the leadership of their present pastor, Elder E. C. Snider, they seem to be getting an enlarged vision, and are going forward.

ANTIOCH BAPTIST CHURCH.

Antioch Baptist Church stands thirteen miles north of Monroe, on the Love Mill road. It was organized October 3, 1892, by Elders A. C. Davis and T. B. Phillips, with the following members:

J. A. Newton, J. D. Jenkins, J. L. Green, J. R. McCoy, J. H. Presson, J. M. Yorke, C. E. Kiker, A. A. Baucom, Mrs. S. E. Yorke, J. A. Green, S. J. Kiker, E. A. Baucom, E. M. Eudy, J. R. Kiker, M. A. McCoy, Nancy A. Newton, Mary E. Reed.

HOPEWELL CHURCH.

Hopewell Church was organized October 6, 1878, by Rev. D. A. Snyder, J. J. Bennett and J. A. Bivens, who composed the presbytery. The following were the charter members:

Rederick Pope, John Dees, Mary Watkins, Martha Faulk, Sarah Clonts, Mary Raulk, Elizabeth Mills, Sarah Pope, Mary Clonts, Thetus Clonts, Lucinda Cuthbertson and Nancy Pope.

Of the charter members only four are living, viz: Rederick Pope and wife, Thetus Clonts Helms and Lucinda Cuthbertson Love.

The original church house and lot was purchased from the Methodists through the efforts of Rev. D. A. Snyder, E. L. Davis, J. A. Bivens, J. L. Bennett and J. E. King, who had been preaching in the neighborhood some time before the church was organized.

Rev. D. A. Snyder served the church as its first pastor for two years without any compensation. At the expiration of that period Rev. D. A. Snyder and J. L. Bennett served the church jointly for a number of years and received a salary of $12.50 each per annum for their faithful services while the church was yet in its infancy.

John Dees served the church as her first clerk. Rederick Pope and W. G. Long were the first church deacons, and have served faithfully in that capacity up to the present time, a period of 41 years. The following have served as pastors of the church, viz:

Rev. D. A. Snyder, J. L. Bennett, J. A. Bivens, A. C. Davis, J. F. Davis, M. D. L. Preslar, J. S. Simpson, J. H. Spaulding and E. C. Snyder.

W. L. Biggers was the faithful and efficient church clerk for a period of thirty years.

J. L. Crowell has been the faithful leader of the church choir ever since the organization of the church. He has always been at his post of duty, and there is no church that can boast of a more faithful member than he.

The growth of the church has been marked by the members she has received from year to year. Her membership now numbers 178.

This old church claims the honor of sending out some of the strongest young men of the State, viz:

Rev. James Long, Aulander, N. C.
Rev. Bruce Benton, Rockingham, N. C.
Rev. D. F. Helms, Concord, N. C.
Rev. Edward Long, Clinton, N. C.
Rev. William Hough, Cornelius, N. C.
Rev. Sam Long, Heath Springs, N. C.
Prof. M. B. Dry, Carey, N. C.

These young men have, by their tireless energies and devotion to duty, made their influence for good felt wherever their lot has been cast. Hopewell Church is proud to claim these noble young men as her sons.

One noble trait that has ever been exhibited by Hopewell Church is the spirit of brotherly love that has prevailed among her members. Her history has been a peaceful one. The spirit of harmony has ever prevailed in all the deliberations of her members.

When the United States became involved in the great World War Hopewell Church furnished five of her noble young men—Stanley Chaney, Homer Biggers, Clegg Chaney, Arthur Helms and Reece Belk—who did their part in dethroning Prussian tyranny and winning the world for democracy. These young men, though separated from their home church, did not forget their duty to her. However great as the sacrifice may have been as some of them took their places in the trenches besides their French comrades, they contributed liberally of their earnings to the support of the church that meant so much to them. A noble example!

About all the old members as well as the faithful pastors who sacrificed so and who labored so faithfully to make Hopewell Church shine as a beacon light have long since crossed over the river, and are, we believe, resting under the shade of the trees, reaping the fruit of their labors.

All honor to their memory!

May their clean lives and their noble deeds stimulate us to greater spiritual activity.

T. L. PRICE, Church Clerk.

CENTER (NORWOOD) BAPTIST CHURCH.

Norwood Baptist Church was organized September 13, 1879. The presbytery was composed of Revs. G. W. Harmon, G. O. Wilhoit and A. E. Bennette. The following members were received: Margaret Lanier, Eliza Bennette, Rebecca Turner, Ann Mariah Harris, Isabella Parker, Zilphy Colson, William Caudle, John Caudle, Sarah Mills, John Green, Martha Mills. A week's meeting followed this organization, and the following came in on Christian statement from a disorganized church near Norwood: The church was near the Eli Farmer residence, and was called New Hope. The members received from there were B. L. Duke, Julia Duke, John P. Duke, George Thompson, Priscilla Duke, Regina Duke, Martha Duke and Sarah Morton. Thededicatory sermon was preached on September 22nd by Elder G. W. Harmon. The following members were received at the close of this meeting, which was Sunday, September 22: Mollie Hinson, Martitia Ross, Ann Eliza Thompson, Richard Harris, J. A. Mills, Dock Singleton, Ella Scarboro, Louisa M. Harris, J. W. Hamilton, Bennette Duke. These were baptized the fifth day of October by Elder A. E. Bennette in Rocky River near Barnhardt's Mill. Rev. R. D. Thompson and wife joined by letter the same day. The church grew from time to time. It had its struggles, but kept going all the time. Rev. A. E. Bennette was the first pastor. In 1880 Rev. W. G. Rollins became pastor, then Rev. G. O. Wilhoit was called. He served for many years, and be it said of him that much of the success of Norwood Church is due to his faithful services as pastor. Rev. C. H. Martin served after Brother Wilhoit, Brother John

P. Boyd followed Brother Martin, then they had another term of service from Brother Wilhoit. This pastorate continued until 1898, when Rev. Chas. T. Ball was called. After this came Rev. B. H. Matthews, then J. E. M. Davenport, who did much good. Brother Wilhoit served a third time, following Brother Davenport, then came the pastorate of Rev. E. M. Brooks. He did much good. The church built a parsonage during his pastorate and added much strength to the work in general. Rev. J. C. Gillispie served after Brother Brooks. A new church house was built during his pastorate. It was so much needed that it added a great deal to the work. It is one of the prettiest houses in the State. It is small, but is very convenient. Brother Gillispie deserves much credit for this work. T. Sloan Guy served six months after Gillispie.

Rev. C. J. Black is the present pastor. He began there in February, 1919.

The following have served as clerks of Norwood Church: Richard Harris, J. A. Lick, A. D. Dumas, D. B. Bennette, E. M. Harris, Miss Maude Harris and S. A. Poplin, who is the present clerk.

The present board of deacons is S. A. Poplin, chairman; B. F. Lamley, Ray Sinclair, Frank Lilly and Robert Kendall.

Two preachers have gone out from this church. The first one was James S. Farmer, of the Biblical Recorder staff, who was ordained September 17, 1899, by Revs. D. S. Morton and C. J. Black. The second one was Rev. E. M. Harris, who was ordained about 1900, by Revs. L. R. Pruette, R. N. Herring and C. J. Black. He is a very earnest preacher, and is doing much good.

This church enjoys wonderful opportunities. We feel that it is to become one of the strongest in the State.

BENTON'S CROSS ROADS.

On the Concord road, eight miles north of Monroe, stands a little white church called Benton's Cross Roads. It was organized September 26, 1882, by a presbytery consisting of Elders E. L. Davis, A. C. Davis, J. W. Davis, J. A. Bivens and H. B. King. J. H. Trull was made clerk to the presbytery. Elder E. L. Davis preached a sermon, text Romans i. 16. Elder A. C. Davis explained the object of the meeting, after which the following presented letters and became charter members of the new church:

Brthren B. F. Benton, J. Morris Benton, W. O. Benton, G. D. Benton, J. E. Benton, S. L. Benton, E. L. Benton, E. W. Belk, J. F. Belk, S. Z. Austin, S. A. Helms, J. H. Hartsell, J. B. Beckham, T. A. Griffin, J. T. Griffin; Sisters E. A. Benton, C. J. Benton, Renetta Benton, Avis Benton, Eugenia Benton, E. J. Benton, F. L. Benton, E. J. Austin, Jane Belk, M. F. Belk, H. J. Beckham, Rosanna Helms, Serena A. Helms and Mary Griffin.

Elders R. H. James, J. A. Bivens, J. L. Bennett, J. G. Gulledge, D. A. Snider, J. W. Snider, E. C. Snider, A. Marsh, M. D. L. Preslar, J. S. Simpson and perhaps a few others have served the church in the capacity of pastor.

MOUNTAIN SPRINGS CHURCH.

Mountain Springs Baptist Church stands about seven miles southeast of Monroe and right near the springs for which the church and nearby school house was named.

The springs are three in number. They issue from near the foot of a hill from the summit of which one can get a good view of the surrounding country on a fair day. Their flow of water is fresh and perpetual. Previous to the time when the Missionary Baptist Church made it a regular preaching point it was an anti-mission stronghold, and most of the itinerating Primitive or Hardshell preachers coming through this section would make it a point to stop and preach there. Finally Elder D. A. Snider, Elder A. B. Caudle and others of the missionary faith began to send in appointments. As a result many became interested. A brush arbor was soon built to accommodate the crowds that gathered to hear the gospel as we hold it. Finally a meeting was held which continued for several days. Many professed faith in Christ. By this time sentiment had become strong in favor of a church. Accordingly, on July 19, 1901, a presbytery consisting of Elders A. B. Caudle, J. A. Bivens and D. A. Snider met and organized a church with the following charter members:

W. B. Griffin, Drucilla Griffin, Henry Griffin, E. R. Griffin, Milas Griffin, Franklin Griffin, Raymond Griffin, Zena Griffin, Laura Griffin, Ella Griffin, Wincie Griffin, Emma Griffin, A. D. Moor, Jessie Moor, Robert Haire, J. R. Haire, Baxter Haire, S. H. Haire, Ida Haire, Lessie Haire, S. S. Collins, Lillie Collins, Marguerite Collins, G. T. Snipes, H. A. Snipes and Emma McManus.

In the list of pastors the following names appear:

A. B. Caudle, M. D. L. Preslar, D. A. Snider, P. E. Blackman, R. H. James and E. C. Snider, the present pastor.

THE MARSHVILLE CHURCH.

Marshville Baptist Church was organized September 18, 1883, by Elder J. L. Bennett and Elder D. A. Snider. It was organized under the name of Grove Springs, and had fifteen charter members.

On September 15, 1888, the name of the church was changed to Beaver Dam. Again, in January, 1900, it was changed to Marshville, and made to conform to the name of the village, which had also adopted the name of Marshville. The adoption of the new name was in honor of the Marsh family, which had become very prominent in the life of both the village and church.

It seems that for the first year after the organization Elders J. L. Bennett, D. A. Snider and J. A. Bivens preached for the church alternately. The second year J. L. Bennett and D. A. Snider were called, and served alternately for some time. During this time, August, 1886, A. Marsh was set apart by the church to the full work of the ministry, after which it seems that he, too, served in connection with Bennett and Snider, as they were popularly called for two years. Since that time the following names appear in the list of pastors: J. B. Richardson, D. D.; J. S. Snider, G. O. Wilhoit, J. L. Shinn, D. M. Austin, S. N. Watson and C. J. Black.

In the list of deacons appears the following names: J. C. Morgan, M. F. Phifer, A. Phifer, W. M. Davis, M. L. Sinclair, C. M. Griffin, B. H. Griffin, J. T. Garland and H. B. Marsh.

The name of F. M. Edwards appears as Treasurer and Clerk; B. H. Griffin, Superintendent of Sunday School; Smith Medlin, as Assistant Superintendent; Mrs. J. M.



MARSHVILLE BAPTIST CHURCH.

Edwards, Secretary and Treasurer of School, and Mrs. F. W. Ashcraft, Organist.

MOUNT ZION CHURCH.

Mount Zion Baptist Church is located about twelve miles south of Monroe, on the Plyler Mill road. It was organized November 10, 1913, by Elders R. H. James, Braxton Craig and M. D. L. Preslar, with seventeen charter members. Previous to the organization R. H. James and others had been preaching in a nearby schoolhouse. The people of the community had built a house and had it ready for use at the organization. Following are a list of the charter members: Henry Melton, P. O. Melton, Henry Belk, Wesley Melton, Mrs. Henry Melton, Mrs. P. O. Melton, Lucy Belk, Drucilla Baker, Sarah Eubanks, Kate Laney, Tishie Holtsouser, Bell McManus, Flossie Sustare, Connie Melton, Eliza Laney, Minnie Sinclair and Emma Laney.

Henry Belk and Henry Melton were elected and ordained as deacons the day of the organization; J. J. Montgomery, a member of Sandy Ridge Church, was made Clerk; R. H. James, R. M. Haigler and Zeb Caudle have served the church as pastor.

UNION GROVE CHURCH.

Union Grove Baptist Church was organized by a presbytery consisting of Elders A. C. Davis, E. C. Snider and H. G. Bryant, December 1, 1910. It was organized as a branch from Hamilton's Cross Roads Church. It was organized with the following members: W. F. Griffin, R. A. Hamilton, Luther Griffin, Buck Little, Walter Caudle, Y.

R. Parker, C. A. Hamilton, T. C. Griffin, Virgie Griffin and Dora Griffin.

R. A. Hamilton was the first clerk and W. F. Griffin the first deacon.

Since its organization it has had the following pastors: H. G. Bryant, A. Marsh and C. J. Black.

While the church is numbered among the young ones of the Association it already has a son in the ministry in the person of W. B. Holmes, now of Florida. He was set apart to the full work of the ministry September 18, 1914. The presbytery consisted of Elders A. Marsh, J. A. Bivens, A. C. Davis and T. P. Little.

Sixty-three have come into the church through baptism since its organization.

MACEDONIA.

In the early summer of 1880 a traveler going south from Monroe would travel a distance of something like sixteen miles without coming in sight of a Baptist church of the missionary faith. In traveling west one could have started at Faulks Church and traveled to Waxhaw Baptist Church, a distance of eighteen or twenty miles, and found no Missionary Baptist church in the intervening space. However, here and there were to be found a few who had received the gospel as we preach it.

Standing three miles south of Monroe, on the Chesterfield road, was a dilapidated church building. The people who met there to worship from time to time were of the Primitive or "Hardshell" faith. Finally it was proposed that if the missionaries in the community would assist in the erection of a new house at the place that they in turn

could have the privilege of holding services in the building. The proposition was accepted and the work was done. As a result the first Sunday School the writer ever attended was held in a meeting house of the anti-mission and anti-Sunday School people. But two cannot walk together except they be agreed. It was not long until objection was made and our people sought other quarters in which to teach the scriptures and worship God. A Mrs. Whitley, who was a member of the anti-mission church, felt that the missionaries had been treated wrong and tendered them the use of a tenant house on her place. Her generous offer was kindly accepted and the Sunday School work resumed. However, the missionary spirit is a progressive spirit. It is not satisfied unless the chords are being lengthened and the stakes strengthened. Accordingly, on the morning of September 19, 1880, a small congregation met on the Wolf Pond road, about a mile from the anti-mission church, for the purpose of constituting a new church of the missionary faith. Elder A. T. Latta preached, after which a presbytery was formed, consisting of Elder A. T. Latta and Elder J. T. Brasington. Wellington Baker was clerk to the presbytery. Those who had letters of dismission from Missionary Baptist churches and wished to become charter members of the new church were asked to come forward. The following presented letters: N. A. Funderburk, W. E. Funderburk, Elmore Funderburk, Wellington Baker, H. S. Presson, W. H. Outen, Elmira Funderburk, Annie Funderburk, Jane Funderburk, Molly Baker, Jane Baker, Jane Harris and Harriet M. Outen.

The following ministers have had the pastoral care of the church: J. T. Brasington, J. J. Beasley, J. L. Bennett,

J. A. Bivens, D. A. Snider, W. F. Little, A. B. Caudle, M. D. L. Preslar, A. Marsh, Braxton Craig, A. C. Davis and C. J. Black.

In 1891 the church was moved from the point where it was organized, on the Wolf Pond road, to the point near the Chesterfield road, where it now stands. In 1903 the old building was sold and a new one erected.

UNION BAPTIST CHURCH.

Union Baptist Church stands in Lanes Creek Township, about eight miles south of Wingate. It was organized December 31, 1893, by Elders D. A. Snider and J. W. Little. B. F. Parker served as clerk to the presbytery. There is no record of the charter members.

The church has had the following pastors: J. W. Little, T. P. Little, J. A. Bivens, A. Marsh, A. C. Davis, M. D. L. Preslar and E. C. Snider, the present pastor.

The church is situated in a good farming section of the county and has a good type of citizenship to draw upon Its prospects are bright.

ROANOKE CHURCH.

Roanoke Baptist Church stands about five miles from Monroe, on the Ridge road. It was organized by Dr. A. M. Croxton, R. H. James and D. A. Snider, Friday, April 5, 1901. J. J. Moody was clerk to the presbytery. The list of charter members comprise the names of A. M. Price, H. M. Price, E. W. Price, J. N. D. Price, B. A. Price, Joseph F. Price, J. S. Pyron, A. F. Fowler, G. W. Jerrett, A. B. Helms, J. M. Hill, A. C. Helms, M. J. I. Price, L. A. Price, S. M. Price, J. A. Price, Lula Price, M. J. Pyron,

D. E. Pyron, Elizabeth Fowler, D. E. Fowler, Jane Jerrett, Z. E. Helms, Bessie Helms, C. E. Hill, C. S. McRorie and Alsey Medlin.

The following ministers have served as pastors of the church: R. H. James, J. G. Gulledge, J. A. Bivens, R. M. Haigler, A. Marsh, M. D. L. Preslar and J. Collie Meigs.

KING STREET CHURCH, WAXHAW.

King Street Church was organized September 28, 1899, by Dr. A. M. Croxton, following a protracted meeting held in the Methodist Church by Elder J. W. Little. The following charter members constituted the church as organized:

T. L. Doster, M. D., J. P. Garrison, J. T. Black, W. J. McGuirt, J. A. McGuirt, S. J. McGuirt, G. D. Austin, A. J. Blythe, W. C. Broom, W. S. King, W. D. King, C. H. Austin, W. W. Black, L. M. Austin, G. W. McManus, Georgia E. Doster, J. B. Black, H. D. Black, Mary Brantley, Alice Blythe, Minnie Blythe, Hattie Blythe, Daisy King, M. J. McGuirt, Martha McKibben, M. J. Haigler, Addie Robinson, Lula, Broom, Jennie King, R. D. King, Fannie Austin, S. A. McManus and I. J. Austin.

In the list of patsors are the names of J. W. Little, J. L. Bennett, W. F. Estridge, G. L. Merrell, K. W. Hogan and their present pastor, J. Collie Meigs.

SKETCH OF CORINTH BAPTIST CHURCH.

Corinth Baptist Church was organized September 9, 1897, by Rev. D. A. Snider and Rev. J. W. Snider.

Brethren J. C. Price, J. B. Price, J. A. Price, T. A. Richardson and Sisters M. A. Price, Dora Price, Vannie

Price, Arkansaw Price, Julia Drake, Rehull Richardson and Clarinda Helms were the charter members. Brother T. A. Richardson and Brother E. C. Helms were the first deacons, and Brother T. A. Richardson was the first clerk.

Rev. J. W. Snider was the first pastor. The successive pastors are: Rev. J. G. Gulledge, William Walters, H. C. Bryant, J. A. Bivens. Rev. R. M. Haigler is the present pastor, and has been with the church for nearly seven years. The present membership is 202, with a flourishing Sunday School. Brother W. A. Griffin is the faithful Superintendent. In 1915 the church had a revival, conducted by the pastor, Rev. R. M. Haigler, that resulted in forty additions to the church. It was at this meeting that plans were laid to enlarge the church building, and in a short while the seating capacity was doubled.

Rev. J. W. Snider laid the foundation of the church by doing the first preaching under a brush arbor. C. A. Helms donated the building lot, J. C. Price named the church.

SKETCH OF EBENEZER BAPTIST CHURCH.

Ebenezer Church was organized September 6, 1879. The presbytery consisted of the following named brethren: Rev. E. C. Williams of Mecklenburg and Rev. B. S. Reeder of Union County. These old pioneer preachers have long since gone to their reward.

The church was organized with twelve charter members, five male and seven female. The following names were the charter members: N. M. Beckham, J. E. Rowell, Thomas Price, S. J. Rowell, J. N. D. Price, Mrs. Sarah Ann Rowell, Mrs. Martha J. Rowell, Mrs. Carolina Gibson, Mrs. Rebecca Price, Mrs. Lydia Rowell, Mrs. Martha J. Beckham, Mrs. Mary C. Rowell.

N. M. Beckham and J. E. Rowell were the first deacons. N. M. Beckham was the first clerk of the church.

Rev. E. C. Williams was the first pastor of the newly-organized church, and served until 1883. Rev. A. C. Davis was called and served the church for one year, resigning in October, 1884. In March, 1885, the church called Rev. W. M. Johnson of Matthews; he accepted the call, and served until October of the same year. After his resignation Rev. J. A. Bivens took up the work, and preached four years, resigning at the close of the Associational year 1889. Rev. R. H. James then took charge, and served one year. Rev. T. B. Phillips was the next pastor, resigning at the close of the year, in 1892. Brother James was called for the second time, and served for three years. In 1895 Rev. A. Marsh accepted the pastorate of the church, and served for four years, resigning at the close of 1899. Rev. R. H. James was called back for the third time, and served this time two years. Rev. D. A. Snider was then called, and preached for one year.

In the fall of 1902 Rev. R. H. James was called to the pastorate of the church for the fourth time, and served one year. In 1903 Rev. M. D. L. Preslar took charge, and served two years, resigning in the fall of 1905. Rev. J. G. Gulledge served two years, resigning at the close of 1907. Rev. H. G. Bryant followed Brother Gulledge, and was with the church three years. Rev. A. Marsh then took up the work and preached two years, and a part of the third one, when he was compelled to give up the work on account of failing health. Brother Gulledge supplied the remainder of the year. Rev. M. D. L. Preslar again became pastor, and served until 1916. Rev. R. M. Haigler

took up the work in the fall of 1916, and is the present pastor.

The present membership is 157, with a splendid Sunday School. Brother J. G. Baucom is the efficient superintendent. Rev. H. T. Baucom, who volunteered as a chaplain, and went with the A. E. F. to France, was ordained to preach while a member of this church. It is not definitely known who did the first preaching before the church was organized, but presumably it was a Rev. Mr. David.

MONROE BAPTIST CHURCH.

Through the energy and liberality of Major D. A. Covington, a Baptist house of worship was erected in the village of Monroe forty-six years ago. It stood on the eminence which is within the present enclosure of the cemetery and was built at a cost of about five hundred dollars.

In this building the Monroe Baptist Church was organized on Friday, October 22, 1852. Nine persons—four males and five females—went into the organization: D. A. Covington, James Benton, J. V. Griffin, C. Austin, Susan A. Covington, Martha Doster, Martha Benton, Margaret Bibb and Martha Griffin. The presbytery which officiated at the constitution of the church was composed of Elders J. T. Copeland, Solomon Snider, Eliam C. Williams and Wiley Blackman.

The records of the church from its organization until 1880 have been misplaced, lost or destroyed, and are not available for use in the preparation of this article. The facts here given concerning this period have been furnished me by Mrs. Susan A. Covington, the only one of the original members now living.

The church has had sixteen pastors. The first was Solomon Snider, who was, perhaps, the principal mover in the establishment of the church. Then came Edmund L. Davis, R. B. Jones, A. L. Stough (who served just before the war and left here to join the army), Philip N. Snider (whose ministry of "several years," as stated in his resignation—which is preserved—closed in October, 1868), T. J. Taylor, Silas Fincher, Enoch Lowry (who was pastor in 181, and perhaps longer), and B. G. Covington, whose ministry terminated with October, 1876. From this point on we have definite written record as follows: J. T. Brasington, October, 1876, to August, 1879; J. E. King, August, 1879, to August, 1881; W. B. Harrell, September, 1881, to 1883; D. M. Austin, November, 1883, to December, 1889; G. W. Harmon, April, 1890, to October, 1892; M. A. Adams, February, 1893, to June, 1894; Hight C. Moore, July, 1894, to the present time.

The church has had three houses of worship. The first, which has already been mentioned, was used for twenty-six years. The present site was then secured, and in the spring of 1878 the corner stone of the new building was laid. This was completed the following year, J. E. King, then pastor, working in person on the house and making the pulpit now in use. The total cost of the structure, outside of the work given by the brethren, was $4,500. The dedication sermon was preached on the first Sunday in December, 1879, by Dr. T. H. Pritchard. At 10:15 o'clock p. m., May 28, 1885, the church caught fire from Plyler's store and was burned. It was a total loss, there being no insurance. The present building, begun in the fall of 1885, was completed in the early part of 1886 at a cost of $6,000. While it was in

course of erection the church worshipped for six weeks in the Episcopal Hall, and for the rest of the time in the hall over Lee Stevens' store. This was during the pastorate of D. M. Austin. In 1893 chairs were placed in the church at a cost of about $450. In December, 1894, a parsonage on the corner of Crawford and Windsor streets was secured and repaired, at a cost of $900.

Before closing I will add two or three notes in general. As far as I am able to learn, weekly preaching began with the ministry of either T. J. Taylor or B. G. Covington. Only one of the pastors of the church—P. N. Snider—is buried in Monroe. Early in the eighties the pastor's salary was $300. The Macedonia Church was originally an arm of the Monroe Church. It appears on the record that the church has sent forth but one ordained minister to the active work, A. B. Caudle, in August, 1890.

MILL CREEK.

Mill Creek Church is a branch from Meadow Branch and was organized the last of October, or in November, 1856. Elders E. C. Williams, Evander David and R. W. Rollins constituted the organized presbytery.

The names of the charter members are:

Males: Elder E. C. Williams, Lemuel Williams, Sutton Williams, J. Milton Braswell, Shadrach Braswell, Burton Gibson, Richard Outen; females: Mrs. J. Milton Braswell, Sarah Braswell, Delilah Price, Mary Presley, Mrs. Burton Gibson.

In the list of pastors appears the following names: E. C. Williams, Thomas Phillips, J. A. Bivens, D. A. Snider, R. H. James, J. L. Bennett, A. Marsh, A. C. Davis, M. D. L. Preslar and E. C. Snider.

OLIVE BRANCH.

Olive Branch Church stands nine miles north of Marshville, in New Salem Township. Clustered close around it are several residences, two stores, a mill and a three-room schoolhouse where the children of the community are carried to the ninth grade in their studies.

The church was organized by a presbytery consisting of Elders E. L. Davis, Silas Fincher and S. P. Morton on October 30, 1858. Following is a list of the charter members: Males: John A. Austin, Henry Baucom, Calvin T. Baucom, Ellis Godwin, William Horn, Redden Staten, J. E. W. Smith; females: Delanie Baucom, Sarah Brewer, Remelia Griffin, Charlotte Lingle, Laura J. Smith.

At the bottom of the list is the inscription, "Dolley, a slave."

The following pastors have served the church in the order named: S. P. Morton, J. A. Bivens, E. L. Davis, J. L. Bennett, D. A. Snider, A. Marsh, T. P. Little, G. O. Wilhoit, J. S. Simpson and M. D. L. Preslar.

The church has sent out one minister, Elder T. P. Little, who was ordained Sunday, April 21, 1893.

SHILOH.

Shiloh Church stands at Bakers, four and one-half miles northwest of Monroe. It was organized by Elders E. C. Williams and Philip T. Hammond on Saturday before the fourth Sunday in November, 1847. According to the minutes of the organization it was constituted with just two charter members. They were Mark Kiser, from Meadow Branch, and Mary Massey, from Spring Hill, in South Carolina. In this connection it will not be out of place to

give the letter granted by the Spring Hill church to Mary Massey: "South Carolina, Lancaster District. We, the Baptist Church of Spring Hill, holding believers baptism by immersion and the final perseverance of the Saints in Christ Jesus, Whereas, our beloved sister, Mary Courtney (now Massey), has petitioned for a letter of dismission from us, this therefore is to certify that she is a member in good standing and fellowship with us, and when joined to another church of same faith and order, then regularly dismissed from us."

"Done in church conference Saturday before the third Lord's day in November, 1847.

"HENRY FUNDERBURK, Clerk."

In that early day they were not strangers to the mission spirit, as is shown by the fact that on September 25, 1848, they took a collection for missions which amounted to five dollars. The record also shows that just a little later they had an address on missions during a series of revival services.

By invitation of the church a presbytery consisting of Elders W. R. Johnson and Nathan Fail met in July, 1855, and set apart to the full work of the ministry of Nathan Funderburk.

Strange to say that the record of the church from its organization to 1869 only makes reference to two pastors, namely, Nathan Funderburk and E. L. Davis, though they do show that previous to the call of these men they had preaching by different ones. While it is not stated, the writer infers from a close study of the records that it was a prevailing custom with the ministers of that time to alter-

nate and so give to each church the benefit of the advice and preaching of different men. This may not seem so strange when we recall that the service of these early ministers was often rendered wholly as a labor of love and without thought of remuneration.

In more recent times the church has enjoyed the pastoral care of the following ministers: A. C. Davis, R. H. James, A. Marsh, M. D. L. Preslar, Braxton Craig, E. C. Snider and J. A. Wray.

A VERY BRIEF SKETCH OF THE LIFE OF REV. J. L. BENNETT, BY HIS SON, STANLEY W. BENNETT.

In compliance with an earnest request I am attempting a task for which I have no definite data, and will therefore have to depend upon associated events as to dates.

Rev. Joseph Legrand Bennett was born in Union County, N. C., June 21, 1846. He was one of a large family of children who lost their father and mother when he was about six years old. He was reared mostly by one of his older sisters, Mrs. Martha Bivens.

He was converted early in life and joined Faulk's Baptist Church, of which he remained a loyal member until the day of his death.

Joseph Legrand Bennett was married first to Miss Henrietta Love Gaddy of Union County in the year 1865, with whom he lived happily about sixteen years, when God suddenly called her unto Himself, leaving the husband with nine children to mourn their loss.

About 1869 Rev. Bennett felt divinely called to the gospel ministry, to which, after prayerful deliberation ,he hap-

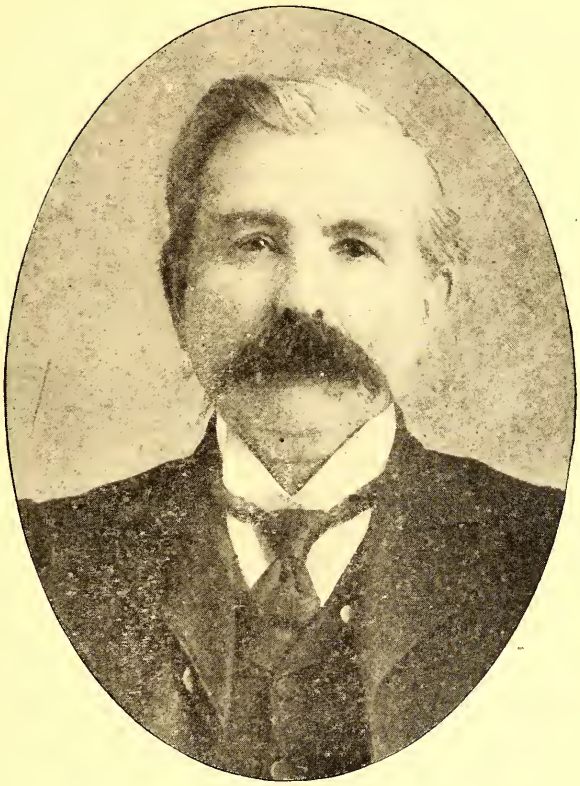
pily responded. To this call he was true to the last hour of his life.

His educational advantages having been very meager in early life, and desiring to prepare himself the best that he could for the work of the ministry, he sold a part of his possessions on the farm and moved to White Store, in Anson County, where he entered a splendid school for that time, conducted by Prof. David Gulledge. The death of one of his best friends, during his first year in this school, rendered his further study in this school impracticable, so he returned to his farm, and in the midst of his farm work, and with such meager help as he was able to procure, he pursued his work in the ministry with marked success, baptizing during his ministry about five thousand persons. He found great joy in saddling his horse on Saturday morning and riding twenty-five or thirty miles and preaching on Saturday and Sunday, then returning home to take up his farm work on Monday morning.

One of his favorite co-laborers was the late Rev. David A. Snyder. They studied together, prayed together, traveled together, and preached together. They delighted in pioneer work; gathering the people at cross roads and under brush arbors, and there laying the foundation for what now are some of the leading churches of Union and other neighboring counties.

Rev. Bennett was married the second time to Miss Bettie Long of Mecklenburg County, with whom he lived about twelve years, when she was summoned from him by death. No children were born to this marriage.

He was married the third time to Miss Faunie Morgan of Union County. To this union two children were born,



REV. J. L. BENNETT.

which, with their mother and four sons from his first marriage, survive him.

While never having had many educational advantages himself, he was always a strong advocate of education.

Nothing gave him more pleasure than to encourage, and aid as far as he was able, any young man or women in acquiring an education; especially was he always interested in the education of young ministers.

He was one of the founders of and an enthusiastic supporter of the splendid Baptist school at Wingate, N. C. He left his farm and moved to this school, that he might be a greater blessing to the school and derive a greater blessing from it. He was for many years chairman of the Board of Trustees of the school, and bore this relation to the school at his death.

On February 6, 1914, after having served his own generation as nearly as he was able, according to the will of God, and while conducting the burial service of one of his old friends, the late Alexander Brooks, he was stricken with paralysis of the brain, and fell asleep in Jesus, at the home of his nephew, Mr. E. C. Griffin, of Marshville, N. C., and with Masonic honors he was laid to rest in the cemetery at Marshville, N. C.

CHAPTER XII.

ELDER JOSEPH WILLIAMS.
1825.

Elder Joseph Williams was the second Baptist preacher to settle in this county. He came here from Sampson County about the year of 1805. He purchased a tract of land from John Bivins, which he had entered July 10, 1797. This land is still in the hands of the heirs of the old preacher. It is owned by Mr. Henry Frank Williams. Thus you can see that it has been in the Williams family for more than a hundred years.

The old preacher was twice married. His second wife was named Martha. She is buried beside him in the old Williams graveyard near Wingate, N. C.

He and Elder John Bennett organized Meadow Branch Church and were the first pastors. Elder Bennett seems to have organized another Baptist church a little further up Richardson Creek in 1801. It was called Richardson's Creek Baptist Church, and was still in existence in 1815, when the Moriah Association was organized, but had inconsistencies in it in 1834. It soon passed over to the Old School Baptists and died. Some of the members went to Meadow Branch and some moved to High Hill Primitive Baptist Church.

Elder Joseph Williams was a Welshman, and possibly an offspring of the Welsh Neck Baptist section just a few miles below Cheraw, S. C.

We have not been able to secure the old church book of Meadow Branch, so that we can tell just how many years he was pastor, but we feel safe in saying that he served here until his death, in 1825. He must have been very old, as we have a record of his son Henry's birth in 1769. He must have been born about 1745, and was therefore about eighty years old when he died.

He mentions five sons and one daughter in his will, which we added to this sketch.

He has quite a large relationship around Wingate. Nearly all of his posterity have attended church at Meadow Branch.

A move is on foot now to erect a monument to his grave.

The following is his last will and testament:

JOSEPH WILLIAMS' WILL.

In the name of God, Amen—Be it remembered that I, Joseph Williams, of the State of North Carolina and County of Anson, being weak in body, but of sound mind and memory, calling to mind the mortality of my body, knowing that it is appointed for men once to die, I do hereby make, constitute and ordain this my last Will and Testament.

First—I give unto my beloved wife, Martha Williams, two negroes, named Vilet and Hannah, and all my land and plantation and as much of my estate as she thinks may seem proper to keep in her hands, and at her death for my daughter, Rebeah, to have Hannah and Vilet and the land to be sold, and my son, Rewbourn Williams, to have seventy-five dollars out of it, and my grandson, Joel Bennett, to have seventy-five dollars, and my son-in-law, Wil-

liam Bennett, fifty cents and the balance, with what other property is found in her hands to be equally divided among my son, Henry Williams, William Williams, Parot Williams, Lamuel Williams, Rebeah, James and the balance of my estate—I give and dispose of in the following manner: First—I give unto son Lamuel Williams two negroes named Seel and Eady, and the rest to be sold and divided among Henry, William, Parot, Lamuel, Rebeah, James, and I do hereby revoke and disannul all other wills made by me, and do appoint my two sons, William Williams and Lamuel Williams, executors to same. In consideration whereof I have hereunto set my hand and seal this fourth day of July, 1825; also, I want Eady House to have one dollar of my estate, and my son Hezikiah one dollar.

His
JOSEPH X. WILLIAMS (Seal).
Mark.

Witnesses—Nathaniel Bivens, Brissom Taylor.

Anson, July court, 1825.

When this will was duly proven in open court by the oath of Nathaniel Bivins, a subscribing witness, and ordered to be recorded.

WM. DISMARKES, C. S. C.

—o—

W. F. BRASINGTON.

Brother Brasington told the writer that in his fifteenth year he was bound as an apprentice to learn the carpenter's trade. He served his apprenticeship, and by reason of his faithfulness, honesty and close application to his trade

there soon opened before him a promising field and a lucrative business. In the midst of this business the Holy Spirit convinced him of his lost condition; he was brought to a saving knowledge of the truth and was baptized into the fellowship of the Camden Baptist Church. He soon felt that the Lord had called him to preach the gospel, and, in obedience to the divine call, gave up his carpenter's trade and entered heartily into the work of the ministry. He preached a few years as missionary, in connection with Rev. Joseph T. Copeland, of precious memory, in the bounds of the Moriah Association, which at that time covered an extensive territory. These two servants of God working together as father and son in the gospel were instrumental in building up most of the churches that, at the time of Brother Brasington's death, composed the Moriah Association. In the year 1833, at the call of the Fork Hill church, he was ordained to the sacred work of the ministry. He served as pastor, at different times, various churches of the two Carolinas. In the year 1838 he was called to the pastorate of the Fork Hill Church, and served twenty-six years. Being a diligent student of the Bible, a close observer of men and things, and possessed of good common sense, a sound judgment, a retentive memory, an acute intellect, strong will, courage, endurance, intense conscientiousness and ardent piety, he was eminently useful as a preacher of the glorious gospel of the Son of God.

The writer was baptized by him into the fellowship of the Fork Hill Church in the year 1848. And in the year 1862, the 8th of January, was ordained by him and Rev. Peter Nicholson to the responsible work of preaching the gospel. I can say of him that he was a faithful pastor

and strictly honest in all his intercourse with men. There was no flattery in his nature. He was true as steel to his convictions. He possessed and manifested the spirit of his Master, and, like Paul, would reprove an elder, though a special friend, if he thought he merited it. His strict honesty of spirit and fidelity to the cause of the Master made the impression on the mind of others, besides Brother Gardner, "that he was not a strong admirer of young preachers, and that he was disposed to be rather critical with them," until they became intimately acquainted with him and could see the purity of his spirit.

The writer can testify that he was a true, honest, painstaking, patient and faithful spiritual nurse and trainer of young preachers, when they would seek his counsel and place themselves under his watchcare. Myself and his son, James, were both set apart on the same day to preach the gospel, and I asked him to take the same liberties with me in pointing out my defects and imperfections in trying to preach that he would with his son James. He promised me that he would do so. After preaching several times in his presence, and he making no criticisms, I reminded him of his promise, and said to him, "I know that I need many corrections." "Yes," said he, "but, Brother John, I see so many faults in you and James both that I hardly know where to begin." It was spoken in a kindly tone; and it put me on my metal to watch and correct my own defects and to make the best that I could of myself. There was once a deacon of one of the churches which he was serving as pastor who felt that he was called to preach the gospel, and he consulted his pastor on the subject, saying to him that he wanted him to be faithful with him.

"Well," said he, "my brother, I will. "Please state to me the evidence you have of your call to preach." The deacon proceeded to give him the evidence. He listened to him patiently until he got through, and then asked him if these were all. He said yes. "Well," said Brother Brasington, "I fail to see the first evidence of a divine call in all that you have mentioned to me, and will say this to you: When you put on the harness of the preacher you will only spoil a good deacon." Only a short while before his last illness he was with me on our way to my appointment at Fork Hill. And he said to me, "Brother John, I feel that my departure is near at hand. I will not live much longer; for years the care of all the churches in the Moriah has been on me, and after my departure I will that my mantle shall fall upon your shoulders. I have spent my days in serving the churches of this Association. Brother John, take care of the churches of the Moriah." And then he said: "I want you to preach my funeral sermon and use as your text II Tim. iv. 7-8, 'I have fought a good fight, I have finished my course, I have kept the faith, etc.'" I feel grateful to the Lord that I had the privilege of preaching the sermon. Truly it may be said of him, "he was a good man and full of the Holy Ghost and of faith." His end was peace. His last words were "all peace."

He was Moderator of the Moriah Association for many consecutive years, and was an efficient presiding officer. This part of the world was bettered by having William Figures Brasington live in it.

JOHN S. CROXTON.

Heath Springs, S. C.

REV. ALBERT LEWIS STOUGH.

Among the men who contributed largely to building up the kingdom in the bounds of the old Brown Creek Association Albert Lewis Stough is justly regarded as one of the most prominent.

He was born February 29, 1824, on the Atlantic Ocean, as his parents were returning from the United States to their home in Germany. While he was yet little more than an infant he lost both of his parents and went to live with his uncles, who were Roman Catholic priests. He was designed for the priesthood, and was educated with that end in view.

Mr. Stough was averse to becoming a priest. His uncles knew his feelings in regard to the matter, and watched him very closely to prevent him from escaping from the destiny to which he had been devoted from his early childhood. An opportunity, however, came, and he made his escape, and came to the United States and settled first in Pennsylvania. He afterwards came to Norfolk, Va., where he was brought under evangelical influences, and was converted. His new experience and the light that flooded his mind and soul soon convinced him that he could not remain a Catholic. He, therefore, set about making a careful investigation of the claims of the various Protestant denominations to be the Church of Christ; he always said that his German Bible made him a Baptist. He, therefore, united with the Cumberland Street Baptist Church of Norfolk, Va., and was baptized by Dr. Charles R. Hendrickson. This was probably in 1846 or 1847.

He soon began to take part in the prayer meetings and other religious services. Being gifted in prayer and exhor-

tations, he soon became a leader in the devotional meeting of the church.

He also became a member of the Sons of Temperance, and took an active part in extending the influence of that laudable organization. He was employed to lecture on Temperance throughout the State of Virginia. While lecturning in the counties bordering on North Carolina he was induced to speak in Milton and also at Chapel Hill. Here he came in contact with Dr. George W. Purefoy and Rev. John Culpepper, who had much to do in directing his early ministerial life. He studied English and Theology with Dr. Purefoy.

Being an able preacher, his services were eagerly sought by the churches, and large numbers in Chatham, Moore, Stanley, Richmond and Anson counties were brought to Christ under his preaching.

Mr. Stough was twice married. His first wife was Miss Ann Eliza Horton, to whom he was united in marriage February 25, 1851. To them was born one son, Frederick, who died in early childhood. Mrs. Stough died in Shelby on the 9th day of April, 1888.

On the 16th of April, 1889, Mr. Stough was united in marriage to Miss Mary C. Walker of Port Lawn, South Carolina, who survives her, he having passed away on the 28th of December, 1909.

He was an untiring student, an able preacher, a loyal friend, and possessed gifts that fitted him for large evangelistic work.

Mr. Stough's ministerial labors were confined to North and South Carolina. His first work was in the Sandy Creek Association. He gradually extended his work south-

ward, and finally settled in Wadesboro, and became pastor of a small church in that town, serving country churches at the same time. From Wadesboro he moved to Cheraw, S. C., where he served as pastor for a short time. The Brown Creek churches were not willing to lose his valuable services, therefore he returned to Metonville, and later became pastor in Monroe, where he served several years. During this pastorate the war between the States commenced. Mr. Stough was an ardent Secessionist, and took an active part in raising the first company that Union County sent to the Confederate army. It was understood that he would be chaplain of this company; but on account of his defective vision the Governor refused to commission him. He went with the company into the army as a private. His company was mobilized with the Thirty-seventh North Carolina Regiment. Soon after the regiment elected him chaplain, in which capacity he served until late in 1862, when, on account of a serious throat trouble, he was forced to resign. His throat improved, and he returned to the army in 1863, and served as army missionary and colporter until late in 1864, when the return of his throat trouble compelled him to retire permanently from the army.

On the first of January, 1865, he became pastor of Flint Hill and Pleasant Valley churches, both in South Carolina. Later he resigned the Pleasant Valley church and became pastor of Harmony Church, Chester County, S. C., in conjunction with Flint Hill. On the first of January, 1872, he retired from the Harmony pastorate to give the whole of his time to Flint Hill. This arrangement continued until December, 1875, when he accepted the call of the First Baptist Church in Shelby, and became pastor in that thriv-

ing town. After a few years he resigned the Shelby church and served country churches. This work extended through Rutherford, Cleveland, Gaston, Lincoln and Robeson counties.

After Mrs. Stough's death Mr. Stough moved to Lancaster, S. C., and became pastor of Lancaster and Port Lawn churches.

In 1892 he became pastor of the First Baptist Church in Kinston. Repeated efforts had been made to induce him to return to Flint Hill. In the fall of 1894 the matter was again brought to his attention. He accepted the call, and on the first of January, 1895, he returned to Flint Hill to spend his declining years, where he had spent his prime.

During this pastorate he organized Oak Grove and Pineville churches out of Flint Hill membership.

On account of physical infirmities he resigned at Flint Hill October 31, 1902, and at once became pastor of Pineville, Oak Grove and Pleasant Valley.

He wrote an interesting history of the Flint Hill church, which has not yet been published, gave Pineville Baptists the lot on which Stough Memorial Church now stands, finally induced the three churches that he was serving to call pastors, and retired from the active ministry, followed by the love of the people whom he had so faithfully served, and crowned with honor.

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ELDER JOHN CULPEPPER.

Elder Culpepper was born in Anson County, N. C., in A. D. 1764. His father's name was Samson Culpepper, a

man of moderate means. John, his son, was in school only three months. After his marriage and the birth of four children he spent four months in reading Latin. This was all the schooling that he ever received. When young John was about twenty years of age his father moved to Georgia. Here John soon became acquainted with Elder Silas Mercer. Under his ministry he embraced religion, and was soon afterward baptized by him. He soon began to preach with an earnestness and success that have seldom been exceeded. He soon returned to North Carolina and preached in the churches of the Sandy Creek Association, which then reached to Pee Dee River. Extensive revivals accompanied his preaching wherever he went. He continued these labors with undiminished zeal and effect for several years. In the meantime his popularity became so great that his misguided friends urged him to become a candidate for Congress, as the only means of preventing the re-election of the then incumbent, who was particularly distasteful to the voters in that part of the district. To this course he unhappily yielded; and most of his after life was spent in politics. In Congress he obtained a distinguished reputation for consistency, firmness, and disinterested devotion to the interests of his country.

During this time he continued to preach the true doctrines of the gospel, but it was with greatly diminished zeal and success. About ten or twelve years before his death he retired from political life, and devoted himself to the ministry with considerable zeal and some success, but far short of his earlier labors.

For several years he was agent for the Baptist State Convention of North Carolina. He was a man of great

energy of character, his motto was "wear out, but never rust out."

Previous to the division of the Sandy Creek Baptist Association Elder Culpepper was, for a number of years, one of the most efficient ministers of the Association. Afterward he was a leading minister in the Pee Dee Association.

In the seventy-sixth year of his age, in the strong exercise of an unwavering faith, at the house of his son, Elder John Culpepper, Jr., in Darlington District, S. C., Elder Culpepper died, and was buried in the graveyard at Society Hill. At the head of his grave may be seen a plain but nice marble slab, with a suitable inscription.

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ELDER E. L. DAVIS.

1813-1896.

Elder E. L. Davis, the subject of this sketch, was born in Anson County, N. C., February 19, 1813. His childhood was spent on the farm without any educational advantages, or religious instruction, except what his mother gave him. In his eighteenth year he was converted. About 9 o'clock on the day of his conversion he found himself at the house of one of his brothers, but never knew where he spent the preceding night, so great was his conviction. He cut three notches in the yard paling and bade his brother good-bye, saying he was going to die, and that he was lost. As he was going the Lord of Glory blest him in the pardon of his sins, and instead of telling his parents that he was doomed to eternal woe he returned shouting the praises



ELDER E. L. DAVIS.

of God. At the time of his conversion he felt impressed to preach the gospel, but thought that he never could do so, as he could not read, and scarcely knew his letters. About three months after this he was walking near where

he was converted, a great darkness came over him, and he heard a voice as if some one had spoken to him, saying: "Behold the people as sheep without a shepherd," and in the same connection, "Go preach my gospel." From that time he began to try to learn to read. On the first Sunday in September, 1830, he was baptized into the fellowship of Lawyer Springs Church, Anson County, by Elder John Culpepper, Sr. In April, 1831, he began preaching, and continued in the active ministry for sixty years. He was unable to do much work for about five years before his death, but up until this time he was one of the most active preachers in this State.

During the long period of his ministry many thousands were brought to Christ. He was a great evangelist for his day, and if he were living today he would be the equal of any we know. He was a preacher of the purest gospel. He was not learned in books, but he knew God's word, and was not afraid to preach it. He used it with such telling effect that he was caled Broad Axe Davis. He hewed to the line wherever it might be. His natural endowments were far above the average man. He was very witty, and had a wonderful knowledge of history, and was a great judge of men. Judge Ash once said: "Had he been educated he would have been the first man in North Carolina." He was an educated man, but not a college man. He was self-taught, and his great intellect, his wonderful oratory, and natural endowment with an uncommon amount of good horse sense made him one of the leading preachers of his day.

He was very humane. His heart was as big as the sufferings of men, and yet he was fearless when it came to the

place where he needed to denounce sin. He gave it no quarters at all. His wonderful oratory with his intense conviction made it powerful for him to let go at anything he disliked. His voice was as clear as a bell, and he could be heard speaking for a great distance. He could see farther into a man than his faults. He would not endorse sin, but was as tender toward an erring brother as a mother when he saw that he was sorry for his wrong. He loved mankind, and especially suffering humanity. In many instances he has been known to give the last cent he had to poor women and children. In the fall of 1865 he was traveling in Anson County, and met a widow with four children with bare feet. The ground was covered with frost. Her husband had been killed in the war, and she was left destitute. He had just ten dollars. This he gave to her to buy shoes for herself and children. About four miles from there he met a man with whom he had a short conversation, and as they were parting the man said: "Something tells me that I ought to give you something." He gave him ten dollars. He gave more to the gospel than he ever received. Many of his churches paid him no salary at all.

As a neighbor he was among the best earth affords. He was married four times, and no man was ever a truer husband. As a father he was indulgent and kind, as a pastor he was faithful and fatherly. He did not make many visits, but had his regular places to stop. We cannot criticise him for this, because this new idea that a preacher must go everywhere and acquaint himself with all the modern gossip is not biblical. In many instances it is ruinous to a considerable degree.

There were some remarkable periods in his history. In 1856 there were more than three hundred persons brought into the churches under his ministry. On one occasion he offered fourteen public prayers, and there were seventeen professions of faith. In 1871 he preached a sermon at Polkton that moved one hundred and twenty persons to offer themselves for prayer. Sixty of these joined the church. On another occasion during the same year he preached a sermon on "The Return of the Prodigal," and eleven professed while he was preaching. At the close of a sermon in 1887 he remarked that some one was convicted. Afterwards several were baptized at that place who dated their conviction to that sermon. He never preached without making a trip to the cross. Like Paul, he desired to know nothing but Christ and him crucified. In 1872 he attended the Baptist State Convention at Warrenton. There for the first time he met and heard Dr. John A. Broadus, who spoke on the subject of "Christian Education." Elder Davis followed, taking for his subject, "Covet Earnestly the Best Gifts." Many of those who heard it, among whom were Drs. Broadus, Bailey and Pritchard, said it was the most powerful speech they ever heard. He preached before the Pee Dee Association in 1865 and 1866. Rv. John Monroe was present. Elder Davis had not been preaching but a short time when Elder Monroe stood upon his feet and for a few minutes a great shout went up to heaven.

It would take a large volume to tell all about him, of the good he has done, the wonderful revivals he held, the widows he fed, the orphans he clothed, and many other noble deeds he performed. In conclusion, let us say, as was said of Abel of old, though dead, yet speaketh.

ELDER JOEL GULLEGE.

1771-1861.

Elder Joel Gullege was born in 1771. We have not been able to learn just where nor the place of his conversion, ordination, etc. The only thing we have been able to determine about his early life that throws any light upon the probable place of his raising is the fact that he entered a large tract of land in Anson County at a very early age. This land lay around Deep Creek Church. There was no church there when he entered the land, and since the church was organized in 1798 is it not likely that he was raised near there? He gave the four acres of land that the church now owns, and it is likely that he was the first preacher in that section. He assisted in the organization of Deep Creek Church. He was the first pastor of this church, so far as we have been able to learn, and served here for more than forty years. He was loved by both whites and blacks.

He was pastor of Meadow Branch from 1836-1838. He received twenty-five dollars a year for his services.

He was twice married. The first marriage was to Miss Zilpha Huntley. To this union nine children were added, five boys and four girls. His second wife was Mrs. Sellers, who was a Miss Smith. No children were added to this union. His body sleeps in an old graveyard near Deep Creek Church. The following is carved upon his tombstone: "The Lord is my shepherd, I shall not want."

DR. J. B. RICHARDSON.

Dr. James B. Richardson was born in Moore County, N. C., June 16, 1839. He was the son of Elder Noah Richardson, a Baptist preacher of great power and influence. He entered Wake Forest in 1857 and was baptized by Dr. Wingate while there. He graduated in 1861 and was ordained in 1862, his father, Rev. John Minson, and



DR. J. B. RICHARDSON.

Rev. B. G. Covington acting as presbytery. His ordination took place at Lilesville, N. C., where he was pastor until he entered the civil war, but he was soon discharged because of ill health. He came back to Anson County after being discharged and took up his pastorate again and taught school in connection with his work. He taught a public school for the benefit of the children of the soldiers

who were in service at that time. Soon after the war he was married to Miss Mary Alice Liles, of Lilesville, N. C., who, with three daughters and one son, survive him.

About the year 1867 Dr. Richardson was called to Abbott's Creek Church as pastor and teacher of a high school. Other churches soon called him as pastor. He first taught in the church and later a large brick building was erected at Teaguetown, some two miles from the church, and he taught there until the close of 1870. The school was largely attended and a great success. He had under his instruction in this school four young men studying for the ministry, by name J. A. White, R. W. Crews, G. W. Harmon and Thomas Carrick. In the beginning of the year 1871 he moved to High Point, where he was pastor and teacher for one session. In the spring of 1871 he became pastor of the First Baptist Church in Greensboro, then only a struggling band, and a new house of worship was erected by his heroic efforts, and the weak church was much strengthened.

In 1874 Dr. Richardson was elected Corresponding Secretary of the Baptist State Convention. His work in this new field was very trying in many particulars. He served as Secretary for four years efficiently and faithfully, preparing the way, in large measure, for the future usefulness of the State Mission Board.

After he resigned the secretaryship of the convention he served churches in many parts of the State. He returned to the school-room about the year 1880, and for some time taught in High Point with Major Lynch, but kept up his work as pastor of churches. He continued in the work of the ministry until two or three years before his

death, then, because of declining health, with deep regret, and very reluctantly, he gave up his churches, preaching only occasionally, as he felt his physical strength would permit. Dr. Richardson's best loved work in the closing years of his life was teaching a large class of grown-up persons in Green Street Baptist Church Sunday School. The work of teaching this class was faithfully and lovingly kept up until the end came.

He was a member of the Board of Trustees of Wake Forest College from 1873 until his death, and always felt the keenest interest in the work and success of the college. He remembered the college in his will to the amount of $500.00, especially to be used for building a fireproof vault for keeping the papers and records of the college safely.

He loved the Thomasville Baptist Orphanage and erected a library building for that institution in memory of his father and mother. He left the Orphanage $1,000.00, to be an endowment fund for keeping up the library building and for the purchase of new books.

Dr. Richardson needed to be well known to be fully appreciated. Being a cautious man, he was sometimes misunderstood by his brethren, but he was no pessimist, but a fine balance wheel to the over-zealous optimist. As a teacher he was equal to the best. He was at home in the school-room. He was a preacher of ability and in great demand as pastor. As pastor he did much preaching by the fireside and was a welcome guest in the homes of his people. The children loved him and he taught them to call him "Uncle Him." As a citizen he was easily one of the first in High Point, where he lived for more than forty-one years. He was a man of affairs, and managed well his business.

Brother Richardson always preferred to preach to small churches. He declined several calls to prominent places to serve small mission stations.

He served the following churches: Abbott's Creek, Waughtoness, High Point, Greensboro, Thomasville, Marion, Catawba, Shelby, Linwood, Leaksville, Spray, Randleman, Ramsuer, Silver City, Matthews and Meadow Branch.

He was pastor of Meadow Branch when Wingate High School was begun, and we must say that he did much towards its establishment. He called it his child. He is loved and honored here by all who knew him.

He did not do very much literary work. The only thing we have been able to secure is two tracts, Scriptural Baptish and The Place of Baptism in the Scriptures. These are very strong tracts, and show considerable learning. He was a great sermonizer, but never wrote a book.

Brother Richardson died September 7, 1912. He ate his dinner as usual that day, but passed off before the evening meal was served. He died sitting in his chair in front of his office.

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SKETCHES OF LIFE AND LABORS OF REV. G. O. WILHOIT.

The sketch of this narrative was born in Alamance County the 19th day of May, 1840. His parents moved to Stanly County December 28, 1850, where he received a common school education, and enjoyed the privilege of a course in English under Prof. Lineberry. As early as 1858 he was engaged in teaching, and followed this vocation during fall and winter for many years, closing his career

as teacher or as Professor of English in the Ansonville High School.

At the age of 22 years he joined the Confederate States army as a member of Company C, 42d N. C. He made a profession of religion July 28, 1863, and was baptized in August following by Rev. G. W. Camp, an army missionary at Kinston, N. C., and received a certificate of baptism, which was received by Silver Spring Church. During those trying times the lives of many waxed cold. A few tried to walk in the footprints of the Lord. In the winter of 1863 two men of the 42nd N. C. were shot for deserting, viz., Goodwin Hinson and a Mr. Barclay. These men asked G. O. Wilhoit to become their spiritual adviser, which he did, notwithstanding the regiment had for their chaplain the Rev. S. J. Hill.

The 3d of June, 1864, G. O. Wilhoit was made a prisoner of war at Coal Harbor and carried to Elmira, N. Y., where he acted as Missionary Colporter during his confinement, which lasted thirteen months. The war over and we impoverished, the church disheartened, made it hard to inspire our people. The church gave him a hearty welcome and made him feel more than ever that he wanted to be a worker for the Lord. He was licensed to preach in May, 1867, and was ordained December the same year by C. C. Foreman, S. P. Morton and A. E. Bennett. Ebenezer, now Badin, was his first pastorate, and then soon after Silver Springs called him in the midst of confusion, while the church was discussing the propriety of withdrawing fellowship from a people called Red Strings. For five years this young warrior led these people to higher plans of living and a greater degree of usefulness. Since that time

he has served many of the most useful churches in Stanly County.

From October, 1890, he served the Albemarle First Church to December, 1892, finding it with six members and leaving it with twenty-six.

He also baptized the first persons baptized into the fellowship of a Baptist church in Albemarle. Soon after the civil war Rev. A. E. Bennet organized a Baptist church at Red Hill Schoolhouse as an arm of the Rocky River Church of the Brown Creek Association. In 1872 Rev. G. O. Wilhoit took charge of the work here and in a short time more than fifty additions were received. The church is now known as a prosperous country church. In 1876 he became a citizen of Anson County and served many prominent churches as pastor, especially along the line of the Seaboard Railroad, Lilesville, Polkton, Peachland, Marshville and Wingate. He was a resident of Marshville for nearly six years, during which time the present church building was erected. During his stay in Marshville he was called to the pastorate of Olive Branch Church, where his services were greatly blessed in keeping the church in fellowship. One of the deacons expressed it thus: "He won't let us fuss." Says he enjoyed working with such men as J. A. Bivens, J. S. Bennet, A. Marsh and A. C. Davis. But the work being over, he returned to his old home field at Ansonville and took up the work like he was just beginning. The following are pastorates he held:

In Stanly County—Ebenezer (now Badin), Silver Springs, Palmerville, Kendalls, Howard's Grove (now extinct), Big Lick, Center (now Norwood), Albemarle, the first church. Anson County—Rocky River, Rocky Mount,

Red Mill, Ansonville, Brown Creek, Lilesville, Gum Springs, Mt. Beulah, Deep Creek, Mt. Olive, Polkton, Peachland, Cedar Grove. Union County—Marshville, Meadow Branch, Olive Branch. Montgomery County—Mt. Gilead, Bethel, Hamer Creek.

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REV. JOHN JAMES BEASLEY.

John James Beasley was born October 1, 1844, on his father's plantation at Masonboro Sound, near Wilmington, N. C. Here his childhood and boyhood were spent. His father, Richard Beasley, was a large land and slave owner, a man of strong character, fine physique, and one who stood high among his fellowmen. His mother was Miss Rebecca George, a woman full of good deeds, and a leader in her community, as well as a devoted mother. Although long gone to her reward her good deeds have not been forgotten. For many years their home, typical of the Southern land owner at that time, was a center of hospitality.

Like many other men of his age, Mr. Beasley was deprived of the privilege of college education. When the cruel war between the States came on and a cry to arms was raised he had just reached his sixteenth year, and was away from home at school, hoping to receive his education. But he went out at his country's bidding, and those who know his record in arms say that he shrank from no duty. Although a mere lad, he was made a sergeant, and on the afternoon of January 9, 1864, while on duty in the trenches near Petersburg, he received in that deadly conflict a



REV. J. J. BEASLEY.

wound which gave him pain to the day of his death, and which probably hastened his death.

As Mr. Beasley reached his majority and emerged into manhood he gave himself to his Savior and buckled on the gospel armor. In his twenty-first year he professed faith

in Christ, was baptized in the church of his fathers, and began a career of exceptional purity and Christian earnestness. Ardent in his emotions, decided in his views, singularly pure in his impulses, frank in his deportment and unusually fervid in his beliefs, it was not a matter of surprise that in the lapse of years he should grow greatly in zeal for the advancement of his Master's kingdom. Year by year his zeal for his Master's gladness, in the new birth for souls, was fanned warmer and warmer until his twenty-ninth year was reached, and he felt he recognized the inward call of the spirit seemed to move him toward the field white already for the harvest. With promptness and gladness of heart he responded to the call and was ordained to the full work of the gospel ministry in the Cape Fear Association. At the time of his death Rev. D. M. Austin said of him: "I do not feel that I say too much of Mr. Beasley when I say that his Christian record for faithfulness to duty and purity in motive is unsurpassed by any one."

In December, 1880, he moved to Monroe and went to work with churches in destitute sections, and in all these places he was successful in the Lord's work. There are many people in Union County today who were baptized into the fellowship of the church by him. At the time of his death Mr. Beasley was pastor of Shiloh Church, supply for Meadow Branch. He also held pastorates in Cedar Creek Church, in the Pee Dee Association, and Masonboro, in New Hanover, the latter being the church in which he was reared.

On April 12, 165, he was happily married to Miss Antoinette Montford of Hertford County, a woman of the

most pronounced Christian type, whose interest was centered in her home and children. One who was always ready and willing to ease the sufferings of the unfortunate and one who exhibited great interest in her community, neighbors and friends. After the death of her husband the duty of caring for and advising her children rested upon her. She was very fond of readng, and surrounded herself with good books and magazines, and could quote the Bible with great accuracy. To them five children were born, one of whom died when quite young. The others are Messrs. G. M. and R. F. Beasley, Mrs. D. B. Snyder and Mrs. Brooks Myers.

Mr. Beasley died at his home in Monroe on August 3, 1886, of an internal hemorrhage, the result of a wound received during the war. His death was unexpected, and cast a gloom over the entire community in which he lived. Many friends gathered to sympathize with his weeping household and pay a tribute to his memory. They knew him well. He was too open of heart and frank of speech to be unknown. There was little uncertain about him, as he had opinions and the courage to express them.

In writing an obituary of him Rev. P. R. Law, at that time Presbyterian minister in Monroe, said of him: "Mr. Beasley was not a highly educated man, as was true of many a brave Southern boy. When the cry 'to arms' was raised he rushed into the ranks, and through all that sanguinary struggle of the war between the States he bivouacked, marched and fought alongside the truest and bravest of the brave. Although a contestant on a hundred fields of blood and carnage, he never shirked a duty, proved recreant to a trust, or faltered in the face of danger. When

the cruel war was over and he returned to his desolate East Carolina home he bore a battle-scarred body and a soldierly record back of which his State shares a pride and which his children prize and cherish as a legacy of unperishable memory. But these were years when he should have gotten his education. Entering the strife a boy he emerged from it a man, and returned to his native heath to find it devastated by the march of destroying armies. Yet he preached well, the Lord blessed his labors and churches prospered under his pastoral care. His efficiency grew with the passing years, and the last years were his most useful ones. The source of his strength was the fervid character of his piety.

"A patriotic soldier in war, a faithful citizen in peace, a loyal neighbor, a self-sacrificing father, a devoted husband and a Consecrated Herald of the cross has gone to his reward. Blessed are the dead which die in the Lord. Yea, saith the spirit, that they may rest from their labors and their works do follow them."

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REV. DAVID A. SNIDER.

The subject of this sketch was born in Monroe, May 8, 1844, and passed away at Wingate just as the sun was going down May 13, 1907. The exact site of his birth cannot now be pointed out, but it was some yards north of where the oil mill now is. For many years the identity of the place was indicated by some apple trees which were on the old homestead.

When some two years old the father of young David, desirous of good farm land, bought a good farm on Beaver



REV. D. A. SNIDER.

Dam Creek and moved his family to it, and it was there that David A. Snider grew to manhood. The house in which he was sheltered and matured still stands, though so changed as not to resemble much the original. However, much of the surroundings remain the same, notably

the orchard trees from which the boy gathered fruit, and in whose shade the youth played and "rested." Here the youth worked on the farm, doing all that came to hand both summer and winter. It is said by those who knew him that he showed the same features of character in his work on the farm that he later put into the ministry—earnestness and fidelity to duty. He had two older brothers, and doubtless looked to them in matters of the farm. For a long time his father was unable to give attention to the farm, but gave directions from his bed. Young David and his brothers had such a reverence for their father that they did not take advantage of his sickness, but obeyed him, and carried out his instructions in regard to farm work.

Like all boys who came along at that time, his school advantages were limited. Maple Springs was the school which he attended. His father, however, mastered grammar and arithmetic at home, and so was of great help to his children in the matter of their school work. At the time when he should have been in school he was called into military service, and after he returned it was too late. More than that, it was all that people could do to live.

Thaleroy says that it takes three generations to make a man. This writer cannot go that far back into the ancestry of David A. Snider, but all through his life it was manifest that he had three good generations upon which to grow, for he was a man. The writer knows nothing of his ancestry except his father and mother. His father was Rev. Solomon Snider and his mother was Elizabeth Windcoff. His father was of the Dutch extraction, but it is not known to the writer what extraction belonged to his

mother. His mother died when he was just a youth, though he had distinct recollections of her. His father was a striking preacher of his time, and was one of the leaders of the Missionary Baptists when the Baptists separated on the question of missions. David had two brothers, Stadly and Phillip, and four sisters, Mary, Jane, Ann and Elizabeth, the last dying when a child. All of these preceded him to the other world.

At the age of eighteen young David was called into military service, where he remained for two years and a half. He was in some of the bloodiest battles, but came home with no scar on his body. In the war he had many close comrades, for whom he had the feeling of brother as long as he lived. Exposure to cold in the war possibly made him a target of much suffering later in life. He thought so. It all was so distasteful that after that he did not like blue clothes or to hear a bugle. He once related in the home circle a dream which he had just before he left home for the war. He dreamed that he was very hungry and that he roasted and ate his own feet. He related the dream to his father before leaving home. The interpretation by the father was that his boy would suffer hunger during his absence from home.

Soon after his return from the war he married Miss May Ann Liles. He built a very humble home just across Beaver Dam from his father's, where he lived until some six years before his death. There were born to him and his wife nine children, all of whom are now living except George Culpepper, who died in infancy. His wife was a true helper. She was thoroughly in sympathy with him in his church work. She made it possible for him to do

the large work that he did by directing home affairs. Death claimed his companion January, 1891. He was married again to Mrs. Mittie Bivins, to whose union was born one child.

It was while he was a soldier in the war that he was converted. He was not specially inclined to "relate his experience," but I remember that he made reference to it once in a sermon, and said that he was sitting on a rail pile. My impression is that conviction came largely from reading the New Testament. Only a few days ago I heard one of his comrades say that every time he had a chance he would read his Testament. He did not, I think, offer himself for membership until he came home. I presume that he was baptized by the then pastor of Faulks Church.

Having begun preaching in 1870, he was ordained to the full work of the ministry by a presbytery consisting of Rev. J. L. Bennett, Rev. J. W. Phifer and the deacons of Faulks Church May 4, 1872. I have heard him say that his father wrote his ordination papers.

He began his ministry under difficulties, such as a growing family, poverty, the lack of training, and the distance to his churches. Frequently on Saturday morning he would rise by daybreak and plow until breakfast, and then he would saddle his horse for a twenty mile ride. Monday morning would find him so tired that he could scarcely go to the plow, but necessity was on him, and he went. Later he went to his churches on a "sulky," the first of which he secured from his companion in the ministry, Rev. J. L. Bennett, but during the laters years of his life he traveled in buggy.

Along with Rev. J. L. Bennett he was a church builder. I recall that he took part in organizing at least Hopewell, Marshville (then Grove Springs), Oak Grove and Mountain Springs. Many of the churches which he served were twenty miles from home, and so in serving them there was exposure to heat and cold, deep water and mud. This affected his health very much in his latter years.

As a preacher David A. Snider measured up to his times. He was heard with delight and profit by all classes. He was a close student of the Bible, and quoted Scriptures as but few can. He studied the Old Testament prophecies very closely and applied them in a helpful way to our times. The elements of effectiveness in his preaching were grasp of subject, honesty in dealing with the Bible, earnestness of delivery, and transparency of soul. At his best he could stir the soul as fine preachers, and he stirred the soul in the right place.

Behind the preacher, however, was the man. In his rearing he had the advantage of a Christian home and the ministry of a good church. The moral atmosphere which he breathed was as pure as the atmosphere on the hills of Beaver Dam. His sense of honesty and of justice was unusually pronounced. His soul lived in the white light of truth, and every man was entitled to the consideration of brother. He was close in feeling for the poor and unfortunate, and often he would not press collections because of his sympathy for the struggling. He loved the truth, and therefore had conviction. His conviction was as strong as a rock, and—was he courageous? Well, ask the older people who sat under his ministry.

He had pleasant and helpful associates in the ministry, those who were older and those who were about his age. Some of the older ones were Edmund Davis, John W. Davis, John King, Elam Williams. Some of the ones in his class as to age were J. L. Bennett, J. A. Bivins, A. C. Davis and R. H. James.

David A. Snider lived to see his children settled in homes of their own. Three of his sons are now ministers —John W., Joel S., and Erastus C. Two of his sons—Brady and Niece—are in business in Monroe. Ellis is in railroad service. His two daughters—Martha and Minnie —are happy housekeepers. Virdie, a daughter of the second marriage, is a student in Cornell University. His widow lives with her son in Salisbury.

Some six years before his death David A. Snider left his old home on Beaver Dam and moved to Wingate. This made it possible for his youngest child to attend school and be at home. A year or more before his translation he became aware that he had an incurable disease. This fact seemed to increase his desire to preach. Often he yielded to this impulse when his strength was too limited for him to continue his work, but idleness had never been his bread, and he refused to eat it to the very last. I am told that his last preaching, though done in much weakness, was characterized by power. Evidently he knew that he was not far from the gate soon to open to let him in from weakness and suffering.

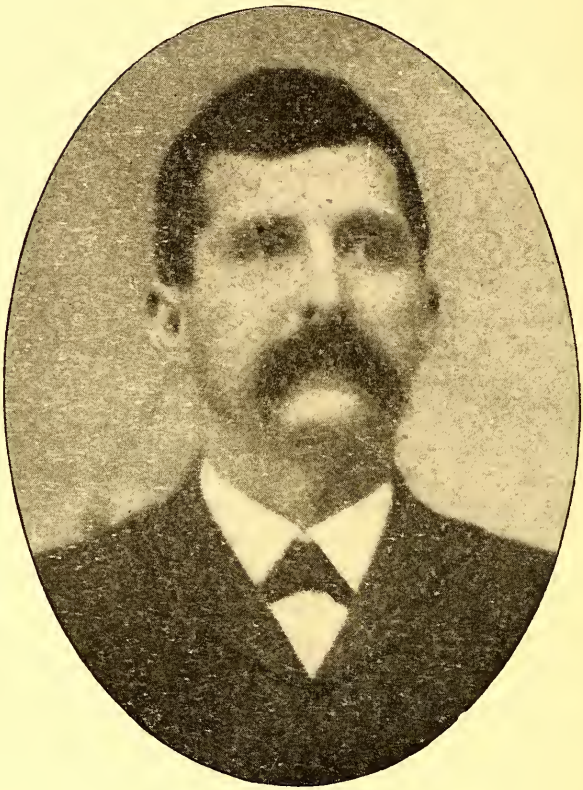
So it was on May 13, 1907, just as the sun went down, David A. Snider, known and loved by hundreds, was translated. He was sitting in his chair on the porch of his home when the Master said, "Friend, come up higher."

After a farewell service in Faulks Church, in the presence of possibly a thousand people, he was laid to rest by the wife of his youth to await, as he often said, the resurrection, a doctrine in which he so much glorified.

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A. B. CAUDLE.

Archie Benjamin Caudle was born near Old Lanesboro, Anson County, North Carolina, on July 24, 1845. He was the eldest son of Rev. Allen Caudle and wife, Mary Caudle. His early years were spent upon the farm, securing such education as the public schools of the county at that time afforded. This was supplemented by one or more years at a military school at Old Hillsboro, North Carolina. On September 16, 1861, at the age of 17 years, he voluntarily enlisted in the military service of the Southern Confederacy, and became a member of Company D, Thirty-seventh Regiment. He continued in military service until the close of the war. On November 8, 1865, he was happily married to Mary E. Liles, daughter of David N. Liles and wife of Union County, North Carolina. He engaged in farming in Anson County and in teaching in the public schools in the county. He removed to Monroe, North Carolina, in 1875, shortly after the construction of the old Carolina Central Railroad to that point. He engaged in merchandising for a number of years, and subsequently entered the profession of photography. In this profession he continued until 1893. Shortly after his removal to Monroe he became a member of the Baptist Church at that place, and was zealous and active in all of



ELDER A. B. CAUDLE.

its affairs. He was Church Clerk, Treasurer and a member of the Board of Deacons for a number of years. From about 1880 to 1891 he taught a Sunday School class of young men. He dedicated himself to this work with intense devotion. This class was the largest in the Sunday

School and the writer recalls the splendid enthusiasm which existed among its members. The Baptist Teacher was the Sunday School book used in teaching this class. This book was wisely edited, and far surpassed, in the writer's opinion, the book bearing a similar title which is now published. These books were bound by him in annual volumes, covering a period of about ten years or longer, which the writer now holds as the most precious memories of his devoted father. These books continued to be an important section of his library to the date of his death. He took much personal interest in the lives of each member of his class, and a splendid spirit of fellowship existed between teacher and student.

In 1888 he invented and secured a patent upon a burglar alarm and sash lock. The sale of this invention was successfully prosecuted over a large territory.

In 1889 or 1890 Rev. Thomas Leitch conducted a revival meeting at Monroe. This revival was promoted by and participated in by all the denominations of the town. Unusual interest was stimulated, and the public conscience was intensely aroused. The revival was conducted in a large livery stable, at that time owned by Mr. E. M. Griffin, and its capacity was taxed at every service. Toward the close of the meeting, at one of the morning services, Mr. Caudle requested leave to make an announcement. He ascended the platform and stated that for many years he had resisted a call to the ministry. In resisting the persuasive admonitions to enter the ministry he stated that he had entered into a covenant to preach the gospel in the event that he should be successful in the commercial promotion of his invention. Success having been achieved, he had deter-

mined to observe his pledge. This was the first intimation which his family had received of his intention. He immediately began to devote himself to the task which he had assumed. He was ordained in the Baptist Church at Monroe, North Carolina, in 1891. In so far as the writer can learn he was the first and the last member of this church to enter the ministry.

Among his first pastorates was Waxhaw, North Carolina. He held this pastorate from 1891 to 1899. So thoroughly devoted was he to these people that he decided to move his family to Waxhaw in 1893. He held the pastorates of Mount Pleasant, Mount Harmony, Herman, Macedonia, Sardis, Mountain Springs and Pleasant Valley, in York County, South Carolina. He organized Herman and Sardis churches, and promoted the organization of Mountain Springs.

Contemporaries in the ministry among the country churches were Reverends Snyder, Bennett, Marsh, Davis, Little and Bivens. All these were strong men, and deep and strong were the foundations laidn by them for the Baptist denomination in Union County. Neither laid claim to much in the way of ministerial education, but all were students of the Bible, strong in faith and determined in effort. Few counties in the State have been so fortunate as to have their country churches equipped with such men. Indeed, the writer knows of no other county that has had such a galaxy of strong ministers native-born. The work and labors of these men will find their influence for successive generations.

Under the influence of Mr. Caudle's ministry a large number of young men of Union and Anson counties dedi-

cated their lives to the preaching of the gospel. These he called his "boys," and to them he manifested unusual devotion, and each well deserved the affection which he manifested toward them. He believed in an educated ministry. He disapproved, however, of the tendency of a large number of ministerial students to forsake the country fields for town and city pastorates. He was of the opinion that the country churches which gave birth to, nourished and equipped the younger members of the ministry, were too frequently forgotten and neglected. In this opinion the writer concurs. Moreover, the present method of educating our ministerial students is seriously productive of evil consequences. Poise and manhood are the outgrowth of individual struggle. A sense of personal responsibility among all young men should be excited, and where there is little struggle there is more than apt to be a one-sided development. When the ministerial student is taught from entrance into the ministry that he is a public ward and denominational beneficiary he is mighty apt to lose those incentives which are essential to his mental growth. Four years at Wake Forest, with upkeep and expenses provided, and a similar period at the Seminary, wrongfully withdraws from the ministerial student the element of struggle and self-development essential for himself and for every other student. In our liberality toward our ministerial students we do them a serious injustice. The very best that is in men can not have its full growth without battling with the natural problems of life. The result is that, in many instances, our young men see only one side of life, know nothing of the problems of the other, and both poise and broad conception suffer impoverishment by reason of the easy conditions provided for their educational development.

In 1897 Mr. Caudle moved from Waxhaw to Wingate. He was active in the promotion and development of the Wingate School. He dedicated his energies and influence to its welfare. In 1892 he removed to Wadesboro, North Carolina. In the Pee Dee Association he held the pastorates at Morvem, Gum Springs, Brown Creek, Polkton, Mount Beulah and other churches. He was the original promoter of the Gum Springs Special School Tax District, which was organized largely as a result of his efforts. This school is now in a flourishing condition, and has been of incalculable benefit to that section of Anson County.

A few years prior to his death he was elected evangelist for the Pee Dee Association. In the prosecution of this work he exerted his best endeavors. He was at all times evangelistic in his ministry, and this work was suited to the natural trend of his gifts.

For a period of eight to ten months prior to his death he was practically an invalid, suffering with sclerosis of the liver. On November 19, 1908, he entered into rest.

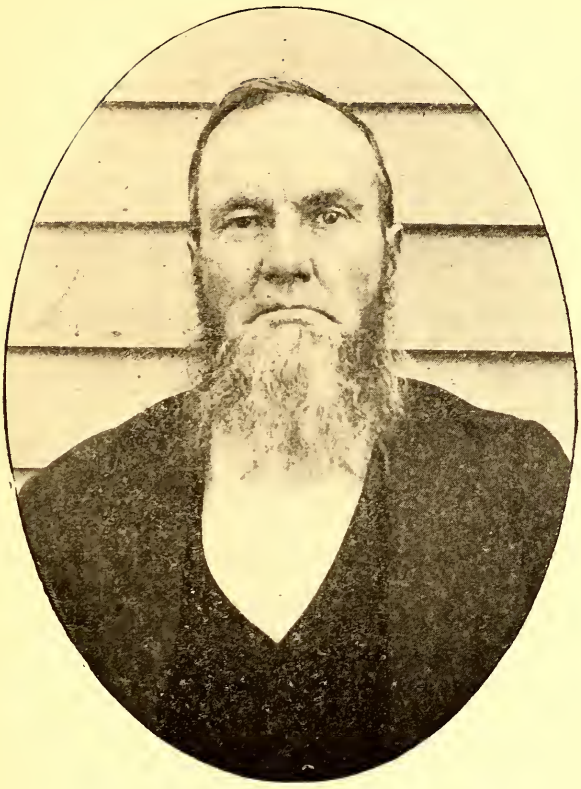
Upon the granite slab that marks his grave may be read this inscription: "God buries the worker, but carries on the work."

Left surviving were his devoted wife, four daughters, Mesdames J. G. Winfield, D. V. Mauney, H. M. Lilly and J. E. Garrison, and one son, T. L. Caudle.

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ELDER J. A. BIVENS.

One of the best known and most beloved men in Union County is Elder Joseph A. Bivens, familiarly known as "Uncle Joe." Not only is he known and loved by the



ELDER J. A. BIVENS.

people of his own denomination, but by the people of other denominations as well.

He was born in Union County, North Carolina, January 29, 1838, being the son of Nathaniel and Margaret Bivens. His father died when he was about eight years

old, leaving the mother to provide for a family of fourteen children. That she succeeded well is very evident by the high character and lofty ideals of her children.

"Uncle Joe" testifies that it was under her instructions that he gained his first knowledge of heaven and had kindled in him a desire to go there. However, he was no exception to the rule, in that he resisted the call to repentance and did not finally yield until he was about eighteen.

He was converted in a series of meetings held by Elder E. L. Davis with the Meadow Branch Church, and was baptized by him into the fellowship of the church at the close of the meeting.

On October 26, 1858, he was married to Miss Thetus Griffin, daughter of Mr. and Mrs. E. H. Griffin. To this union five children were born, all of whom are living at this writing.

In 1862 he enlisted in Company I, 53rd North Carolina Regiment, and made as true a soldier as ever wore the gray until May, 1864, when, in the Cold Harbor stampede in Virginia, he sustained a wound that necessitated the amputation of his right arm.

Coming home maimed in body, but not in spirit, he soon took up the work of the ministry, a work to which he had felt called before, and the neglect of which he felt had cost him his right arm. He preached his first sermon in Meadow Branch Church in October, 1866. However, so reserved was he that he refused to accept ordination for about six years. Finally his ordination took place in the Meadow Branch Church May 11, 1872. The certificate of ordination states that the presbytery found him sound in faith and orthodox in practice. The certificate is signed by Elders E. L. Davis, D. A. Snyder and Jesse Phifer.

During his ministerial life he has served the following churches:

In Union County—Bethel, Benton's Cross Roads, Corinth, Ebenezer, Faulks, Hopewell, Hamilton's Cross Roads, Jerusalem (now extinct), New Hope, New Salem, Oak Grove, Olive Branch, Roanoke, Union and Mt. Moriah.

In Anson County—Deep River, Mount Olive, Mineral Springs and Piney Grove (now Polkton).

In Cabarrus County—Howels.

In Chesterfield County, S. C.—Elizabeth, Spring Hill and Wolf Pond.

He served the Deep Creek Church, in Anson County, eleven years, and five years of that time twice a month.

His longest pastorate was with Bethel Church, where he stayed, all told, thirty years. One does not have to mingle with that people long to find that he has indelibly stamped himself upon their minds and hearts.

We hear a great deal today about the meager salaries paid preachers. However, the poorest paid today receive much more than some of our best country pastors received fifty years ago. He relates that on one occasion he served a church nineteen miles from home, and at the expiration of the year received three dollars in money and four yards of home-made cloth. However, he was not working for money but for souls, and how well he has succeeded in winning them to Christ eternity alone will reveal.

Contrary to the judgment of many of his brethren, he has always contended that he could not preach much. However well he may have preached it is undoubtedly true that much that he has accomplished has been due to his efforts outside of the pulpit. He has been the John among us,

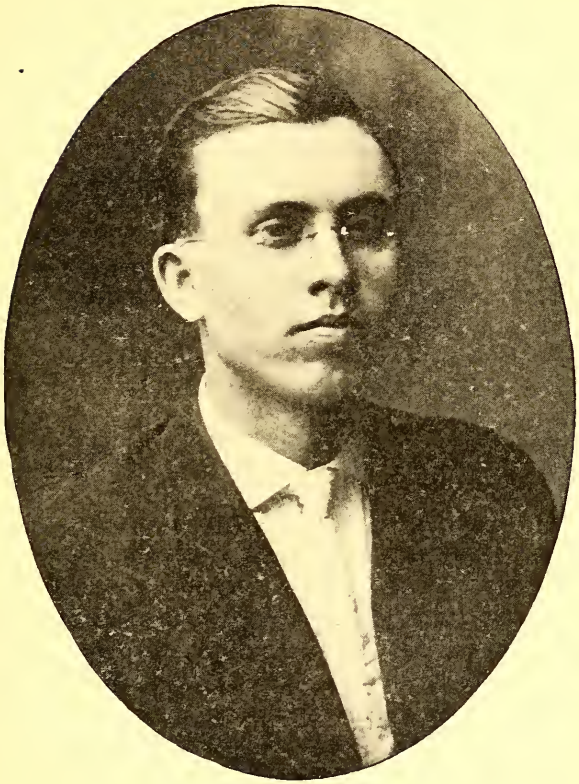
following closely after the Master, and always ready for any service He might bid him render. For three years a soldier in the cause of the Confederacy, for forty-eight years a pastor of churches, and for fifty-two years a minister of the gospel, he still lives, and bears testimony to the saving power of Christ.

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ELDER ZEB CAUDLE.

Rev. Zeb Caudle was born in Anson County, North Carolina, April 9, 1893. When quite a young man he was converted while in his home, and was baptized into the fellowship of Deep Springs Baptist Church by Rev. E. C. Snider. He became an active church worker, taking great interest in Sunday School and church work in general. For a number of years he was superintendent of the Sunday School and leader of the choir in his home church. As God always calls a busy man, he laid his hand upon Brother Caudle. In July, 1915, Deep Springs Baptist Church liberated him to exercise his gifts in public, and on Sunday, April 8th, a presbytery composed of Rev. R. H. James, the pastor, Rev. T. P. Little, and Rev. R. M. Haigler set him apart to the full work of the gospel ministry.

The first pastorate of this young preacher was at Cedar Grove, in the Chesterfield Association, South Carolina. Although Brother Caudle has not been in the pastorate but a few years, he has served, and is serving very acceptably, the following churches: Cedar Grove, in the Chesterfield Association; Deep Springs and Mount Zion, in the Union Association, and Clear Creek, in the Mecklenburg and Cabarrus Association.



REV. ZEB CAUDLE.

Brother Caudle attended school at Roseboro, and is now at the Wingate High School for further preparation. He is a young man of natural abilities for a preacher, and bright prospects lie out before him. We recommend him to the fellowship and co-operation of the brotherhood.

ELDER REUBEN H. JAMES.

Elder R. H. James is one of the most interesting characters reared in this country. The difficulties he has overcome and the wonderful success he has attained ought to be a wonderful stimulus to all the young preachers of our Association today.

He was born August 10, 1846, in Union County. His father was James James, his mother Annie Poole James.

He was left without a father at the age of five. He never saw him any more. The mother was left with a family of five small children to provide for, and the small estate left by his father greatly involved, so much so that it had to be sold to satisfy the creditors. This done, they were without any means of support. The only thing they could do was to labor for their daily bread. Labor was scarce at this time, and wages were very low, so all this made it real hard for the mother to feed her little ones.

As soon as young Reuben was old enough to nurse children his mother hired him out to do little jobs about the house and to care for little ones. This relieved the overtaxed mother to some extent, but this did not give the family the support the people around them thought they ought to have, and as orphan children could be taken away from their mothers in those days and bound out the officers came for little Reuben, and possibly more of the children. They were carried to Monroe, N. C., and had it not been for the persistent efforts of the mother they would have been given other homes, but she gave bond for their maintenance and carried them back home with her.

He came to manhood, as he expresses it, "through many knocks and hardhsips." It is wonderful to hear him tell



ELDER R. H. JAMES.

of the discouragements he had. One day he was met in the road by a man who took his little much-worn hat off of his head, tore it to pieces and threw it down. But this all did not conquer his dauntless courage.

At the age of seventeen he joined the Confederate army. He was a member of Company I, 53rd North Carolina Regiment. He served here until June 9, 1864, when he was taken prisoner and carried to Washington, D. C. While here he suffered from a violent attack of typhoid fever. When able to be about he was paroled, and finally was on the exchange list. He was not able to get out until the following October. After he was sent back to the Confederates he was given a furlough home. This was a great relief to him, and after a rest of three months he returned to the army, where he remained in service until the surrender in the spring of 1865.

On December 30, 1866, he was married to Mrs. Elvie Austin, a daughter of Mr. and Mrs. Jonathan Austin. To this union seven children were added, and, we are glad to say, they are all living. Reuben James was first convicted of sin May 8, 1864, while administering aid to a dying kinsman on the battle field. But he knew nothing about the Bible, he had never been to Sunday School, he had never heard much preaching, so he did not know how to seek the Lord. He ignored the Lord's call until September, 1865. At this time he was attending a meeting at Harmony Methodist Church, near the location of Marshville, N. C. During this meeting he was enabled to trust the Lord. He offered himself for church membership at once, but he did not know what he was doing. He had never read anything about what denominationalism means. He knew nothing of creeds, nor did he understand the difference between the churches. He just joined because he felt that he ought to.

During 1868 he built a stand near the present site of Pleasant Hill Baptist Church. Here he heard the gospel for the first time as Baptists understand and preach it. At once he realized that he was wrong, so at the close of this meeting he, with nineteen others, were baptized in the river not far from the present church. This was the beginning of Pleasant Hill Baptist Church.

It was not long after his baptism until he felt called of God to preach. His church licensed him July, 1870. He says at this time he could not read, so he prayed very earnestly that the Lord would enable him to read his word, and as a result of this, coupled with his own efforts, he soon became able to read the Bible intelligently. The brethren soon saw that he was no ordinary man, so churches began to call him to serve them as pastor. As soon as he began to serve churches it became necessary for him to be ordained. Accordingly a presbytery was called, and after a careful examination he was found to be orthodox and was ordained to the full work of the gospel ministry July, 1872. He has served th efollowing churches in Union County: Red Level (now extinct). This church stood near where Corinth Church is located; Shiloh, Salem, Oak Grove, Waxhaw, Hermon, Sandy Ridge, Mount Zion, West Monroe, North Monroe, Ebenezer, Benton's Cross Roads, Roanoke, Mill Creek, Pleasant Hill, Hamilton's Cross Roads, Faulks, Philadelphia and Mountain Springs.

In Mecklenburg County he has served: Arlington, Independenece Hill, Clear Creek, Pleasant Plains, Oliver Street, iin Charlotte, and Wilson's Grove.

In Cabarrus County he served Howells and Chaney's Hill.

In Stanly he served Big Lick, Canton, Prospect, Mineral Springs, Pleasant Grove, Locust and Smyrna.

In Anson he served Cedar Grove, Deep Springs and New Home.

He served some churches in South Carolina, viz.: Center Grove and Mount Pisgah.

Four of the above-mentioned churches were planted by his efforts. Those are Arlington, Chaney's Hill, West Monroe, Cedar Grove. He was Moderator of the Rocky River Association for several years, and assisted in the organization of the Mecklenburg and Cabarrus at old Cold Water Church near Concord. He gave this Association its name. He did not enjoy any educational advantages. He attended school two weeks only, but he has become quite a scholar along his line. We have heard many remark that it is a real pity he was not educated. We cannot agree with them. He possibly has done more good situated as he is educationally than he otherwise might have done.

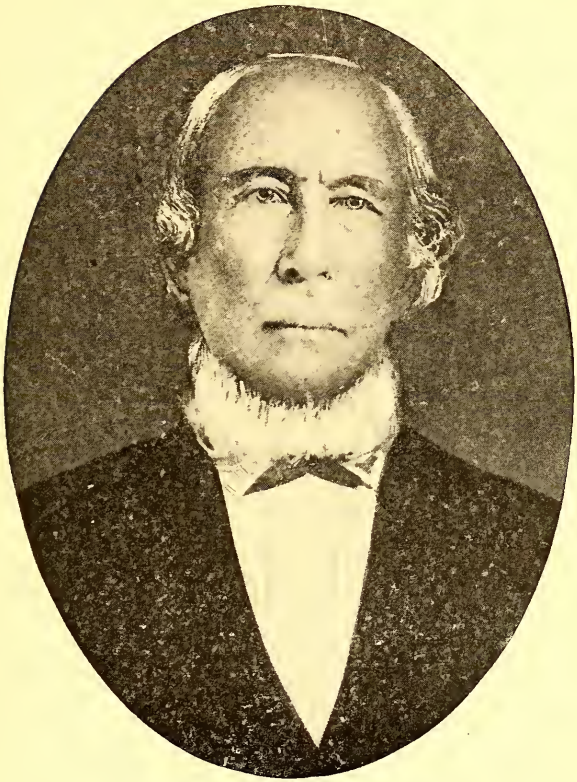
He is interested in education, and for many years was a member of the Board of Trustees. He served as the financial agent for some time.

He is one of the warmest friends of the orphanage. It is wonderful to hear him present the claims of this institution. He is a good, easy speaker, and his flashes of wit and humor will keep any congregation awake.

He now resides with his youngest son, who lives near Ashboro, N. C.

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We are very sorry indeed that we are not able to give a nice sketch of the life of Elder Elias J. Fincher. We ar-



ELDER S. J. FINCHER.

ranged with Dr. T. J. Taylor to write this for us, but he became so feeble that he was not able to prepare it for us. Fincher's name appears in many places, and since many of his reports to the Association are published in this book, we

feel that the man may be greatly remembered and honored though no sketch of his life appears. Yet, we are very sorry that we cannot give the story of his becoming a Baptist.—C. J. B.

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ELDER AUGUSTUS MARSH.

Elder Augustus Marsh is a native of Union County, having been born in what is nown Marshville township, January 20, 1856. His early life was spent on his father's farm, where he worked during the spring, summer and fall months, and attended the community public school in the winter season. He was converted and joined Bethel Baptist Church in 1873.

In 1876 he was happily married to Miss Zilphia Rushing, daughter of Mr. and Mrs. Reuben and Harriet Rushing of Union County. To this union ten children were born, five boys and five girls, all living at this time.

For several years after his conversion he went along about as the average Christian goes, having general interest in the work, but laying out for himself no definite Christian task. He relates that on going to church one Saturday afternoon the pastor did not come. Several gathered, and after waiting for a while they all dispersed and went home. After leaving the church great remorse of conscience seized him. He felt that the failure of the pastor to come was no reason why they should not have had service. He tried to excuse himself on the ground that older persons were present who should have conducted service, but his conscience would not be eased by such argument. From this he became more and more burdened with the work until

finally, in 1883, he yielded to what had come to be the unmistakable leadings of the spirit, and entered the ministry. From the very first the Lord gave evidence of his approval, and his services have been eagerly sought by the churches. The spirit is often with him to a very marked degree, and at such times his appeals are almost irresistible. He has also made for himself quite a reputation as a personal worker.

He has served the following churches in Union County: Antioch, Benton's Cross Roads, Bethel, Ebenezer, Fairfield, Hamilton's Cross Roads, Macedonia, Marshville, Mill Creek, Mt. Pleasant, New Hope, North Monroe, Olive Branch, Philadelphia, Pleasant Hill, Roanoke, Sardis, Shiloh, Union and Union Grove.

In Anson County he has served: Deep Springs, New Home, Rocky Mount and Rocky River. At the age of sixty-two his natural force has not abated and his bow still abides in strength.

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ERASTUS C. SNYDER.

Elder Erastus C. Snyder is a native of Union County, having been born in Marshville township October 5, 1873. He is a son of the late Elder David A. Snyder and Mary Liles Snyder. His family has produced more preachers than any family in the county, and perhaps in the State. The early years of Erastus were spent on his father's farm.

At the age of thirteen he was converted in a meeting held by his father and Elder J. L. Bennett with Faulks Church, and was baptized by the latter. At the age of twenty-one he was married to Miss Maud Hamilton, daughter of Mr. and Mrs. W. A. Hamilton.



REV. E. J. SNYDER.

For several years after marriage he farmed and merchandized. Finally he was shown that God wanted him in another line of work, and he at once gave up all secular pursuits that he might devote himself exclusively to the work of the ministry. Meantime he had accepted the pas-

toral care of several churches. Union, the church of which he was a member, called for his ordination, and in October, 1908, he was examined and duly set apart to the full work of the ministry by the laying on of the hands of the presbytery.

In Union County he has had the pastoral care of the following churches: Antioch, Benton's Cross Roads, Faulks, Mill Creek, Sandy Ridge, Sardis, Shiloh, West Monroe, North Monroe, Mountain Springs, Hopewell and Union.

In Anson County he has served: Cedar Grove, Deep Springs, Rocky Mount, New Home, Peachland and Mineral Springs.

In Mecklenburg County he has served Mount Harmony. He has served White Plain and Mount Pisgah, in South Carolina.

In addition to the preaching he has done for his own people he has preached much at school houses and out of the way places. He has also assisted many neighboring pastors in evangelistic meetings on their fields. For two years he has made annual detours to Georgia to engage in evangelistic work.

For several years he has been chairman of the Board of Trustees of the Wingate School and has contributed liberally to its support.

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ELDER JONAH S. SIMPSON.

Elder Jonah S. Simpson is one of the younger pastors of the Association, having been duly set apart to the work of the ministry by the laying on of the hands of the presbytery at Benton's Cross Roads Church April 9, 1915. For

several years previous to his entrance into the ministry he was active as a church worker, having served as Superintendent of Sunday School, Sunday School teacher, and in various other ways had shown his interest in the cause of Christ. So when he finally declared his purpose to enter the ministry his friends who were closest to him were not surprised.

He received his education in Unionville High School and Mars Hill College. He is a man who carries a big heart in a small body. He does not make his best impression first, but the more you know of the man and the more you hear him the more he and his message appeal to you. He is intensely loyal to the Bible, Baptist to the core, and anxious for the kingdoms of this world to become the kingdoms of Christ.

He has had the pastoral care of Benton's Cross Roads, Hopewell and Olive Branch.

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ELDER LEE MCBRIDE WHITE.

Elder Lee McBride White, pastor of the First Baptist Church at Monroe from October, 1914, to March, 1917, was born in Raleigh, August 9, 1887. He is a son of Dr. and Mrs. J. L. White, his father being a Baptist preacher of note. After holding pastorates in Durham, Elizabeth City and Asheville, this State, Dr. White moved to Macon, Ga. There his son, Lee McBride, was prepared for college in the Gresham High School. In the fall of 1904 he entered Wake Forest College and was graduated in 1908. After leaving college he taught one year in Beaufort, N. C. In the fall of 1909 he entered Cornell University, where he

specialized in English literature and language for two years. While at Cornell he was assistant instructor in English, and the second year was awarded the scholarship in English.

The years 1911-12 he was instructor in English in the Memphis University School. It was while here that he felt impelled to give up teaching and enter the ministry. Feeling that it was a work sufficiently large to call forth the very best in man, he entered the Southern Baptist Theological Seminary the fall of 1912. At the expiration of one year he accepted a call to become pastor of a church in Albany, Ga. There he remained until he accepted the care of the church in Monroe. While at Monroe he was assisted in a meeting by his father. Large crowds attended and much interest was manifested. As a result of the meeting about fifty were added to the church. Under his progressive leadership the church also installed a pipe organ and added several Sunday School rooms to their house, at a cost of several thousand dollars.

On leaving Monroe he accepted the pastoral care of the First Baptist Church of Shelby, N. C. From there he went to the First Church of Chester, S. C., where he resides at this writing.

His sermons give evidence of being prepared with care. They are logical and convincing in argument. He recognizes the Lordship of Christ and endeavors to preach in such a way as to meet approval.

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ELDER JOHN G. GULLEDGE.

The subject of this sketch is a South Carolinian, having been born in Darlington County, S. C., December 21, 1852.

Moving to this State in early life, he worked as a farm hand during the spring, summer and fall months, and attended the public schools of the community as best he could during the winter.

At about the age of seventeen he professed faith in Christ and connected himself with the Mt. Olive Baptist Church. Feeling as Paul, that "Woe is me if I preach not the gospel," he entered the ministry in the fall of 1886.

In December, 1889, and in August, 1890, he held a meeting in Hickory Grove school house, Marlborough County, S. C., in which much interest was manifested. In October following a church was organized. He at once became its pastor, serving them three years, and traveling a distance of eighty miles per trip, by private conveyance. He also served in Chesterfield County, S. C., Liberty Hill and Cross Roads churches. In Union County, N. C., where the greater part of his life has been spent, he has served Benton's Cross Roads, Corinth, Ebenezer, Fairfield, Pleasant Hill, Roanoke, New Salem, Mt. Moriah and Sardis.

For years he has been a close student of the Bible, as it is evident by his preaching. He has clear-cut and well-defined views on our great doctrines, and preaches them without fear or regard for the wishes of men. His outspoken and clear-cut way of presenting the truth has called down upon his head the criticism of some who are less bold, but he regards more highly the favor of God than the compliments of men.

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ELDER A. C. DAVIS.

Numbered among the best Biblical preachers produced by Union County during the days of reconstruction imme-

diately following the Civil War is Elder A. Culpepper Davis.

He was born July 12, 1853, in Union County, N. C., being the son of Elder and Mrs. E. L. Davis.

In early boyhood he attended during the winter season such public schools as were available in his community at that time. He did not attend school very much after he was twelve years old.

He was converted in a meeting held by his father with Meadow Branch Church in the summer of 1874. He was baptized at the close of the meeting by Elder Covington, who had assisted in the meeting.

He at once felt called of God to preach the gospel, and entered upon the work the same year.

In Union County, the county of both his first and second birth, he has served the following churches: Shiloh, Hopewell, Mill Creek, Union, Philadelphia, Faulks, Hamilton's Cross Roads, Antioch, Salem, Pleasant Hill, Mt. Pleasant, Macedonia, New Hope and Mt. Moriah.

In Anson County he has served: Mineral Springs, Mt. Olive, Brown Creek, Rocky River and Rocky Mount.

He has served in Stanly County: Big Lick, Canton, Barly's Grove, Anderson Grove, West Albemarle, Philadelphia, Locus and Smyrna.

In Cabarrus County he has served: Chanies Hill, Howels and Cold Water.

In Mecklenburg County he has served: Clear Creek, Pleasant Plains and Hopewell.

In Chesterfield County, S. C., he served: Dudly, Liberty Hill and Hopewell.

His longest pastorate was with the Big Lick Church in Stanly County, where he served for fourteen consecutive years. Judged by immediate results the greatest meeting he ever held was with Shiloh Church, held about the date of 1890, when, at the close of a thirteen days' meeting, he baptized seventy-one. Under his clarion call to repentance hundreds have been moved to forsake the broad way and take upon themselves the sacred vows of the Christian religion.

His preaching shows him to have been a close student of the Bible. He has well-defined views of its doctrines. He knows well the great distinguishing doctrines of our denomination, and preaches them without fear or favor.

He has also read right much church history, besides having done a great deal of general reading, which he often uses to good advantage in his preaching.

After forty-four years of public service he writes that he is still on the firing line, where he hopes to remain until called home.

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REV. HIGHT C. MOORE, D. D.

Prominent among those who have served churches in the Union Association is the name of Rev. Hight C. Moore, D. D., who was pastor of the First Church at Monroe from 1894 to 1898. Although only a little over twenty-three years of age when he took charge of the church there, he did his work wisely and well, and endeared himself, not only to his own congregation, but to all classes and denominations of the town. He was also actively identified with all the work of the Association, co-operating with the other

pastors and laboring with them in every way possible for the spread of the Kingdom. He was a strong advocator of education, and took an active part in the establishment of the Wingate School. His many friends in this Association have watched with much interest and pride the success of his work, and the frequent calls he has received from his denomination to broader fields of usefulness, and will no doubt be interested in a short sketch of his life.

Dr. Moore is the son of Patterson and Nancy Moore, and was born at Globe, Caldwell County, N. C., January 28, 1871. In the pious home of his parents he had instilled into his life the principles of Christianity and true manhood. At Globe Academy he received his preparation for college, and graduated at Wake Forest in 1890. On the twenty-fifth anniversary of his graduation, 1915, his Alma Mater, Wake Forest, conferred on him the degree of Doctor of Divinity. He was ordained to the full work of the gospel ministry at Globe Baptist Church on October 26, 1890, and soon after became pastor of the church at Morehead City. He went from there in 1893 to Brown Memorial Church, Winston-Salem, and after serving that church for about one year came to Monroe. In 1898 he was called to the pastorate of the First Baptist Church at New Bern, which he served for about five years, going from there to the church at Chapel Hill. In 1904, at the call of the Baptist State Convention, he gave up the pastorate and became Sunday School Secretary for the State, serving in this capacity for three years, and then one year as Field Secretary of the Sunday School Board for the Southern Baptist Convention. On February 1, 1908, he became editor of the Biblical Recorder, which position he held until August 1, 1917, when

he was chosen managing editor of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., which position he now (March, 1919) holds. He has been Recording Secretary of the Southern Baptist Convention since 1914. In all of these positions he has proved himself a consecrated, efficient and faithful worker, and his labors for the Master have been crowned with marked success, and have resulted in untold good.

Dr. Moore is a gifted writer, and has contributed much to the literature of the State. Among his publications are "Seaside Sermons," "Select Poetry of North Carolina," "The Books of the Bible," "The Country Sunday School," "North Carolina Baptist Handbook," "The Man of Mark in the Church Tomorrow," and various pamphlets.

He was happily married to Miss Laura Miller Peterson of Goldsboro, N. C., May 2, 1893, who has been his ardent sympathizer and constant and capable helper in all his work. Their only son, Joseph P. Moore, having enlisted at Raleigh, N. C., in the early part of the great war, was among the first million troops to be sent to France. In the broad domain of Dr. Moore's present field of work we predict for him continued success and even greater usefulness in the spread of religious truth.

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REV. JOHN A. WRAY.

Rev. John A. Wray, son of William Arthur Wray and Ellen Eliza (Dameron) Wray, was born at Shelby, N. C., February 5, 1872. He was converted white quite a lad, and united with the Baptist Church at Shelby. He was pre-

pared for college at Shelby Military Institute and by private tutor.

In his sixteenth year, the year in which his parents moved to Knoxville, Tenn., he entered Wake Forest College, and graduated from that institution in 1892. He afterwards did post-graduate work at Harvard University and the Southern Baptist Theological Seminary.

It was while at Harvard that he surrendered to the call to preach. He was licensed in July, 1893, by the First Baptist Church of Knoxville, Tenn., and on August 5, 1894, after having received a call to become pastor of Broad Street Church of Winston, N. C., he was ordained by the Knoxville church, Pastor R. R. Acree and Doctors M. D. Jeffries, J. Pick Powers and J. H. Snow conducting the service.

In addition to the Broad Street pastorate he has held the pastorate of the First churches in the following places: Milledgeville, Ga., Alexandria, Va., Plant City, Fla., Live Oak, Fla., Miami, Fla., and Chickasha, Okla.

While he has been in the pastorate continuously for the past twenty-five years, he has also attended many conferences, supplied a number of leading pulpits North and South during vacation periods, and, too, has done a great deal of evangelistic work—having held meetings in many of the leading churches in the South. For two years he was also one of the editorial writers on the "Florida Baptist Witness." He became pastor of the First Baptist Church of Monroe in April, 1917. During the first year the large indebtedness on the church was cancelled, and about a hundred new names were added to the church roll.

He was married in January, 1894, to Miss Lucy Plummer Mills, daughter of Prof. L. R. Mills of Wake Forest, N. C. They have six children living—three boys and three girls.

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ELDER BRAXTON CRAIG.

The subject of this sketch was born in Windsor, Bertie County, N. C., October 8, 1863.

He was educated at the University of North Carolina, 1880-1884, and was ordained to preach November 16, 1889.

His first pastorate was at Ahoskie, N. C., where he served from 1890 to 1895. Besides, he has held successful pastorates in North Carolina, at Tarboro, Rocky Mount, Mt. Olive and Monroe. He was also pastor at West Norfolk, Va., for three years, and has been on his present field as pastor of the First Baptist Church of Timmonsville, S. C., for two years.

In addition to his work in the pastorate he served the Baptist State Mission Board of North Carolina for two years and with the Foreign Mission Board of the Southern Baptist Convention in raising the Judson Centennial fund for three years. These positions were filled with credit to himself and denomination.

He has always taken a deep interest in missions, as in all other denominational enterprises. While he was pastor at Monroe there was a marked increase in contributions to missions through the Association.

He also possesses evangelistic gifts that are widely recognized, and his services are constantly sought by pastors who are anxious for revivals in their churches.

ELDER THOMAS P. LITTLE.

The subject of this sketch was born in Union County, N. C., January 16, 1863. Coming up just at the time when the South was passing through the terrible days of reconstruction, he did not enjoy many school advantages.

He was converted in a meeting held by D. A. Snyder with the Olive Branch Baptist Church in September, 1883. Under many protests on his part he was constrained by the Spirit to enter the gospel ministry and was licensed by his church in 1890. Being called to take the pastoral care of churches, he was ordained to the full work of the ministry in 1892.

In Union County he has served: Mt. Pleasant, Union, Philadelphia, Antioch, Pleasant Hill, Olive Branch, New Hope, Hamilton's Cross Roads, Sandy Ridge and Fairfield.

In Anson County he has served: Deep Springs, Peachland, Red Hill, New Home, Rocky Mount and Brown Creek.

He also served for several years Pee Dee Church of Rockingham, in Richmond County.

Just as he was beginning to get himself well into the work he was stricken with typhoid fever, with which he lingered for many days. Finally it left him with broken health, which has terribly handicapped him in his work. However, he is suggestive and forceful in presenting the word, and has been blest of God in garnering many sheaves for the sky.

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M. D. L. PRESLAR.

Elder M. D. L. Preslar was born October 9, 1872, in Buford township, four miles south of Monroe, N. C. In



REV. M. D. L. PRESLAR.

boyhood he attended the public schools of the community and worked on the farm. He came to know the Lord as his personal Savior August 28, 1888. The change took place during a series of meetings held with Macedonia Church by J. A. Bivens, assisted by D. M. Austin. On

August 30th, which was the last day of the meeting, the church met on Richardson Creek, just south of Monroe, to witness the baptism of those who had joined during the meeting. Through the special effort of Elder J. A. Bivens he there presented himself as a candidate for baptism. He was received and baptized a few minutes later by D. M. Austin.

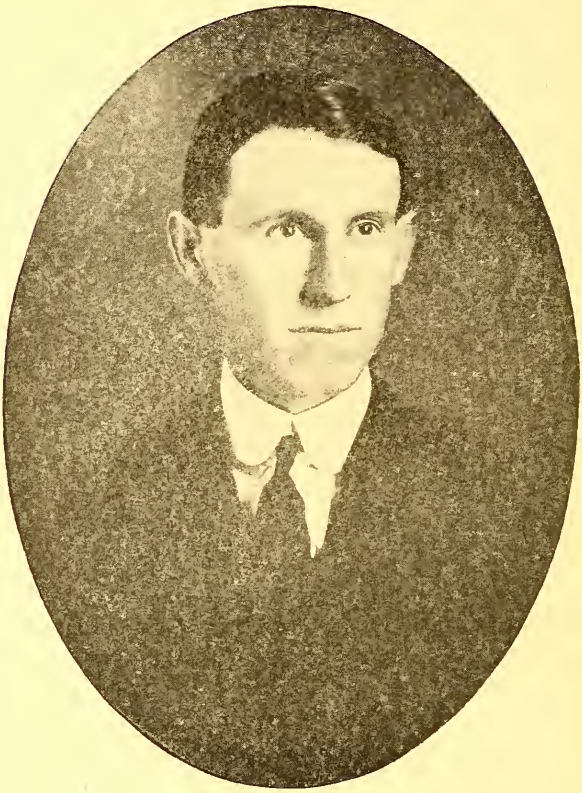
On September 2, 1899, he was licensed to preach by Mt. Pleasant Church. After receiving calls to become pastor of Mt. Pleasant, Macedonia and Mountain Springs churches his church called for his ordination. As a result he was examined by a presbytery consisting of Elders D. A. Snider, A. Marsh and T. P. Little, and set apart to the full work of the ministry March 30, 1902. In September, 1902, he resigned all his work and spent a year in the Southern Baptist Theological Seminary at Louisville, Ky.

On November 26, 1903, he was married to Miss Effie Broom. To this union seven children have been born. Gladys, the oldest girl, died when one year and two weeks old. All together, he has served sixteen churches, all in the Union Association. They are Antioch, Benton's Cross Roads, Bethel, Ebenezer, Hopewell, Mill Creek, Mt. Olive, Mt. Pleasant, Mountain Springs, Olive Branch, Roanoke, Sandy Ridge, Sardis, Shiloh and Union. He is now on his third pastorate with some of these churches.

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REV. J. COLLIE MEIGS.

Rev. J. Collie Meigs was born in Union County, N. C., on December 2, 1889. During revival meetings at Bethel



REV. J. C. MEIGS.

Church, in August, 1907, he gave his heart to God, and was baptized into the fellowship of that church by the pastor, Rev. M. D. L. Preslar. Later he felt impressed of the Holy Spirit to enter the ministry. On Thanksgiving day, 1916, he preached his first sermon. On September 30, 1917,

a presbytery composed of the following named brethren set him apart to the full work of the gospel ministry: Rev. J. A. Bivens, Moderator; Rev. M. D. L. Preslar, Clerk; Rev. E. C. Snider, Rev. C. J. Black and Rev. A. Marsh.

In the fall of 1917 he was called to the pastorate of Bethel, his home church, and to Mineral Springs, in the Anson Association. These two, together with King Street, Waxhaw, Fairfield and Roanoke churches, in the Union Association, and Brown Creek and Cedar Grove churches, in the Anson Association, compose his present field.

Brother Meigs is a young man of splendid ability, and is in the High School at Wingate for further preparation. We commend him to the confidence and co-operation of the brotherhood.

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REV. REECE M. HAGLER.

Rev. Reece M. Hagler was born in Union County, N. C., May 24, 1885. He was reared in Mecklenburg County, near Arlington and Clear Creek churches. He was converted in a meeting at Arlington Baptist Church when he was thirteen years old. He joined the church and was baptized at the close of the meeting by the pastor, Rev. C. J. Black. He was very much interested in religion, and before many years began to show that he was elected to preach the gospel. The church, feeling that it was time for him to have some recognition, licensed him, and in 1894 had a presbytery called to set him apart to the full work of the gospel ministry. The presbytery was composed of Dr. E. E. Bomar, Revs. L. R. Pruette, J. L. Bennette, W. A. Hough, Julius Pruette and J. C. Gillispie.



REV. R. M. HAGLER.

He attended school at Bain Academy and Wingate High School. He made good use of his time, and has studied considerably since leaving school. He is well prepared for his work, though he has never attended college. He has good common sense, and can use what education he has to a good advantage.

He has served the following churches: Chaney's Hill, Stanly Association; Wilson's Grove and Newells, in the Mecklenburg and Cabarrus; Roanoke, Sardis, Deep Springs, Antioch, Mount Pleasant and Mount Zion, in the Union Association. He is now pastor of Philadelphia, West Monroe, Corinth, Oak Grove, Philadelphia, Mount Pisgah and Liberty Hill churches. He has made good in all of his pastoral work, and no young pastor is more loved than he. We predict for him a great and useful future.

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REV. J. A. HILL.

Rev. J. A. Hill was born in Newberry County, S. C., February 22, 1819, and died February 16, 1892, age 72 years, 11 months and 24 days. He had been in the ministry of the Baptist denomination for about forty-five years. He moved from his native State to the State of Alabama in about the year 1859 or 1860. There he served in the Legislature during the late war. In the year 1879 or 1880 he moved to Texas, where he lived for eight years; in 1888 he came to North Carolina and united with the Waxhaw Church; in 1890 he joined the Hermon Baptist Church, of which he remained a member up to his death. He was a man of great intellectual power. He had several pastorates in South Carolina, some in Alabama and Texas. He served the Waxhaw and Hermon churches in this Association. He was a man of indomitable will power; he had opinions of his own, and dared to defend them. His style was more on the military order than that of most men. He was a good, practical preacher, and faithful as

a pastor, exemplary in his life, and just in his dealings with his fellow men. We commend his widow and children to the care of that God whom he served, and in the faith of whom he died.

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FRANKLIN BUNYAN ASHCRAFT.

Born October 22, 1850; died February 21, 1919.

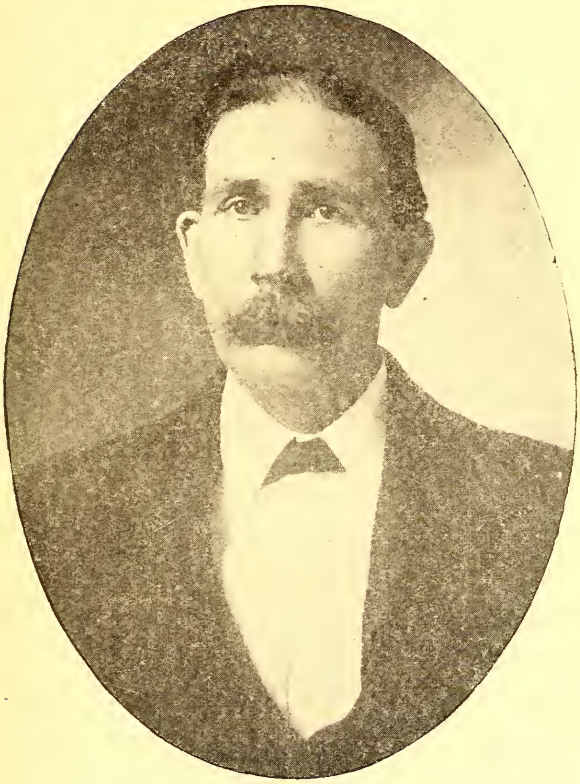
These are the boundaries of the life of Franklin Bunyan Ashcraft, who for twenty years, immediately prior to his death, was treasurer of the Union Baptist Association.

His father was the late Alfred Ashcraft and his mother was Nancy Griffin Ashcraft. He was born at the Ashcraft old homestead near Lanes' Creek, four miles south of Marshville. He was the youngest of his father's family, and for several years was its only survivor. His parents died early in the year 1869, and he went to the home of his brother, the late Maj. J. B. Ashcraft, to live.

Mr. Ashcraft was educated in the local schools and at old Trinity College. He taught in the schools of the county for some time, and in 1880 he went to Monroe and lived there from that time until his death, engaging first as a salesman and later going into the general mercantile business for himself, in which business he continued until his death.

Mr. Ashcraft married Miss Annie L. Bickett, daughter of the late Dr. T. W. Bickett, May 9, 1889. She and two sons, F. B. Ashcraft, Jr., and Covington Ashcraft, a daughter, Annie May Ashcraft, survive.

Mr. Ashcraft joined Bethel Baptist Church, in Marshville township, when he was a young man, and he later



F. B. ASHCRAFT,
Treasurer of Association for twenty years.

moved his membership to the First Baptist Church of Monroe, where he did long and faithful service. He was for many years chairman of the Board of Deacons, was Church Treasurer and for thirty years Superintendent of the Sun-

day School. He was ever the pastor's friend and helper. He was progressive—intelligently so; liberal—wholeheartedly so.

The writer feels that another hand than his should write of the character of F. B. Ashcraft. The relationship, the long years of close friendship, the love toward his kinsman, now dead, might make him fulsome in praise of the nobility of soul, the true grandeur of the character of him of whom he writes. But who knows better the character of F. B. Ashcraft except those of his own family circle than does he who writes this sketch?

Let it be said of Frank B. Ashcraft—for it is but the truth—that about him there was a nobility of character which commanded the respect of all, and, combined with that, was a tenderness and a gentleness that made even little children love him.

In all his varied dealings with his fellow men his life was in keeping with that great injunction given by the Savior of men: "As ye would that men should do to you, do ye also to them."

The record of this man, as he went quietly and unostentatiously about his tasks, whether in business or religious life, is a golden legacy to his family and friends. The community in which he lived esteemed him for his sterling citizenship, his family and close friends loved him for his gentleness of spirit and devotion to them, the poor and the needy blessed him for his kindly and helpful deeds. For all time the influence of this good man will be felt. Character survives, goodness lives, love is immortal.

To the writer Frank B. Ashcraft was an older brother. As long as life lasts we shall miss, and that sorely, his

gentle presence, his ever responsive personality and his splendid companionship, for he always looked for the best in others, and he gave to them the best he had.

Upon your grave, beloved kinsman and splendid friend, we lay this poor flower. Your life has been an inspiration, your memory is a benediction. B. C. ASHCRAFT.

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REV. C. J. BLACK.

Rev. Chas. J. Black was born May 9, 1872. His parents were James C. and Mrs. Harriett Hutchison Black of Mecklenburg County. He was converted at the age of eighteen, and joined Independence Hill Baptist Church, and was baptized by Elder J. A. Hoyle on Saturday before the fourth Sunday in July, 1890. On June 24, 1894, he was licensed by his church to preach, and on the third Sunday in June, 1896, he was ordained to the full work of the gospel ministry. The presbytery was composed of Rev. L. R. Pruette, Rev. J. R. Hankins and the deacons of Independence Hill Baptist Church. His first pastorate was at Arlington Church, in Mecklenburg County; the second one to which he was called was Howells Church, in Cabarrus County. He remained pastor of these churches for a number of years. Since then he has been pastor of the following named churches: Big Lick, Locust, Philadelphia, Barbees Grove, Silver Springs, Cottonville, Kendalls, Pleasant Grove, Canton, Union Grove, Porters, Norwood, West Albemarle, Corinth, New London, Chaney's Hill, in the Stanly Association; Clear Creek and Arlington, in the Mecklenburg and Cabarrus Association, and

Rocky River, Rocky Mount, Cedar Grove, Polkton, Peachland, in the Anson Association, and Macedonia, Meadow Branch, Marshville, Union Grove and Austin's Grove, in the Union Association. During these twenty-five years of faithful service in the Kingdom of our Lord Brother Black has not only been pastor of from five to eight churches, but has held over three hundred revival meetings in different states and in many of the ledaing towns and cities. He possesses great gifts as an evangelist. Brother Black pays his respects to old Uncle William Martin of Martin Dale, one of his public school teachers, who had a great deal to do with his character and general disposition. His educational advantages have been excellent, having attended Huntersville High School, under Prof. Hugh A. Gray. From high school he went to Erskine College. At that place he took some seminary work in addition to the college course, also special instruction under Dr. John A. Broadus. At an early age he began teaching in the public schools of North Carolina, and for a number of years was Principal of the High School at Big Lick. Although busily engaged teaching and preaching he was elected County Superintendent of Public Instruction of Stanly County, and served in that capacity for two years. On January 16, 1895, he was married to Miss Annie Black of Mecklenburg County. To this union eight children have been born, five girls and three boys. May 24, 1918, Spurgeon, the oldest son, graduated at Wake Forest, and on May 11th was called into the service of the National Army, and is now with the A. E. F. in France. Miss Ruth Black, the oldest daughter, graduated at Oxford College in June of 1919. C. J. Black is an ardent student, and has collected



REV. C. J. BLACK.

one of the best libraries in the country. He has made a special study of the Baptist doctrine, and has gotten together a great deal of literature on the different phases of the Baptist faith. Also, has spent a great deal of time in the study of the history of Roman Catholicism, and is

well informed on the subject. Brother Black is a staunch friend to the Baptist denomination, and numbers his friends by the thousands. He has recently been called to the Baptist Church at Norwood, and to some of the same work that he occupied for about sixteen years. This Baptist preacher is in the prime of his life, and the probability is that the most useful years of his life are yet in the future.

THE END.